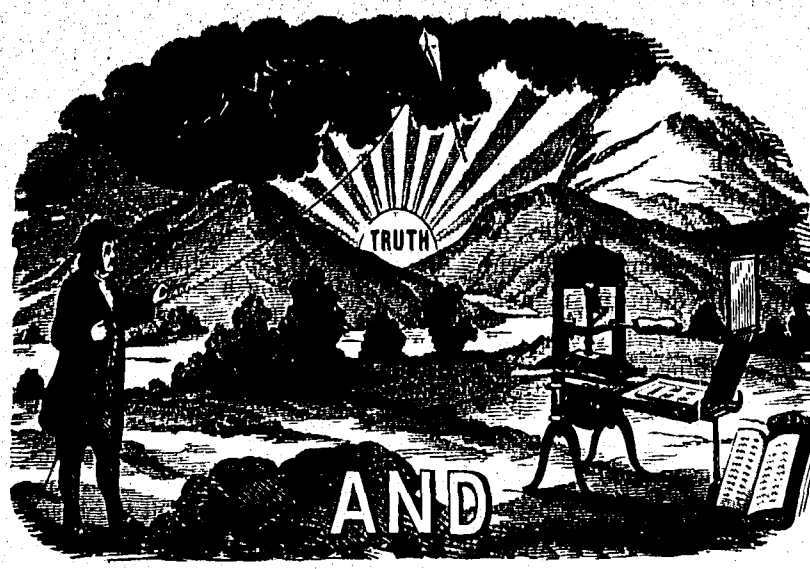


Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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[From the Banner of Light.]

Prof. Kiddle versus the A. J. Davis Manifesto.

To the Editor of the Banner of Light:

Your attention has probably been called ere this to the extraordinary address forwarded from this city to the *R.-P. Journal*, under the signatures of Andrew Jackson Davis and others, residents of this city and Brooklyn. The heading of this paper—"Metropolitan *Martial Music*"—implies that it is to be a kind of battle-cry in a war to be hereafter waged—against whom? According to the language of the manifesto, against "certain persons claiming to be mediums for spiritual phenomena," and certain other persons pointed at as "quasi-respectable Spiritualists," the "head and front of whose offending" it seems, is the "endorsement and encouragement" of these persons "claiming to be mediums, notwithstanding their frequent and thorough exposures." And it is against both these classes of offenders that Andrew Jackson Davis and his righteous followers deem it their duty to "warn the public."

I repeat, this is truly an extraordinary fulmination to issue from the founders and followers of the Harmonial Philosophy—a philosophy that assumes to be a kind of new gospel—an evangel of "peace and good will to mankind." Who are these pretended mediums assailed in this paper? And who are these "quasi-respectable Spiritualists" who have "endorsed and encouraged" them? These innuendoes, or rather covert attacks, are unworthy of the "illustrious seer," whose intuitions, at least when he is in the "superior condition," should have infallibly taught him not to encourage "hatreds, strife, jealousy, etc." but to foster "love, joy, peace, long-suffering, kindness," and all the other "fruits of the spirit."

As I look down the list of "forty names" signed to this "martial" proclamation, issued with such a loud "flourish of trumpets," I see those which plainly indicate its object and the spirit which prompted its preparation and issuance; and it is perfectly plain that it is aimed at persons not simply "claiming to be mediums," but alleged to have proved their mediumship by the positive testimony of those who can receive no injury by being stigmatized in this paper as "quasi-respectable," whatever that means in the mind of Mr. Davis, and those who, in this movement, have chosen to follow his leadership. It is against these, his brothers and sisters in the cause of Spiritualism (if he has not repudiated Spiritualism as well as mediumship), that Mr. Davis warns the public, as if they were dangerous characters, to be apprehended as criminals, and dealt with according to law. This looks very much like an attempt to make the special views and methods of Mr. Davis and these his followers the exclusive criterion of respectability among Spiritualists.

Of course, such a proceeding would be exceedingly silly, if it were not really lamentable to see those who should be the true leaders of public opinion using their influence to embitter it against mediums and Spiritualists, and to "stir up strife" in the ranks of the believers. Mr. Davis, as well as those associated with him, knows very well that there is a wide but honest difference of opinion as to the matters alleged against the persons pointed at in his paper as false, or pretended, mediums, and as to the real validity of what have been called "exposures," when judged in the light of those laws and principles of spirit action and control which the experience of many careful and intelligent investigators sustains, and which his own favorite "Diakka" hypothesis also seems to support.

Why, then, I would ask, should he consent to act as the leader of this "martial" uprising against one of the contending parties? Are Spiritualists, notwithstanding all their claims to liberality, charity, and freedom of opinion, about to begin, at this early stage of their history, a crusade against one another? Why does not the seer discuss the points of difference, and, in the light of his spiritual discernment, show the falsity of the claims set up, both by the mediums and their defenders, instead of branding the one as impostors, and the other as disreputable, or "quasi-respectable"?

My own position has ever been for the truth, as I see it; and I am willing to see it otherwise when it is clearly shown to me; but I shall always follow where it leads, at all risks, and every personal sacrifice. When Mrs. Reynolds was said to have been exposed at Clyde, I was inclined to take ground against her, as either a deceiver, or responsible for the deception, if the latter was the work of spirits; but I have found the best of reasons for revising and reversing that judgment, as others have also, after a personal examination of her claims to mediumship, and an observation of the effects of hostile sitters. I have studied the history of other so-called "exposures"—that of Mrs. Corner, for example; and I have given due weight to the fact that this "exposure" business is a common experience in the career of the greatest mediums for materialization, which is now an acknowledged, scientifically proved fact. There must be some principle, it is obvious, underlying these common experiences of genuine mediums—some explanation other than the coarse allegation of fraud on their part, and fanaticism on the part of the investigators or observers. It is true, such an allegation is the cheapest and easiest way of solving the difficulty; it is the despot's mode of proceeding, to cut the Gordian knot, instead of untangling it; but it is not the mode dictated by reason and science.

Trickery, whether of mediums or others, is detestable; but I contend that the parties charged

with the trickery should not be condemned upon the one-sided and apparently prejudiced, if not malevolent, testimony of those who have constituted themselves detectives, accusers, judges, jury and executioners, all on the one case; and who are ready, and eager, to pronounce a swift sentence of condemnation upon circumstantial evidence, with the most important circumstances eliminated; and who, moreover, permit no appeal, but must, in their over-righteous indignation, hurry the victim thus condemned to an ignominious crucifixion.

The tribunal of Judge Lynch is merciful compared to this inquisitorial proceeding. Is this in accord with the high principles of the Harmonial Philosophy, let me ask? Does its "illustrious" founder think that he can elevate the status of himself and his coterie of followers by branding all who do not range themselves on their side in such an unjust proceeding, as "quasi-respectable"? And is the *R.-P. Journal* hereafter to be the exclusive organ of this faction of respectables, all others, who treat mediums and mediumship with decent justice and respect, being ruled out as fanatics?

Mr. Davis has lived and prophesied to little purpose, if he has not learned that such a course is calculated to breed discord—not harmony; and that where one will applaud him for his *partisanship*, a hundred will condemn the spirit of bigotry which is conspicuous in this his latest pronouncement.

Truth is not to be crushed by violent words or violent measures; and, let it be borne in mind, all "martial music" is not so effective or so destructive as that which issued from the ramparts blown by ancient seers at the famous town of Jericho.

I am sorry to see the disciples of Harmonial and Spiritual Fraternity uniting their forces to produce inharmonious and strife, when they, above all others, should have shown, both by their sentiment and practice, a thorough appreciation of the tender beatitude—"Blessed are the Peacemakers!"

HENRY KIDDLE.

New York, May 6th, 1882.

A Splendid American Gold Watch and Chain Presented by His Friends to the Medium Jesse Shepard.

Editor of Mind and Matter:

You are so much interested in the personal success of our gifted mediums, you will be pleased, I know, with what I have now to say in reference to the gifted medium Jesse Shepard, whose remarkable "Cincinnati Miracle" you have already recorded. Besides the testimonial, the details of which you have heretofore printed in MIND AND MATTER, there was another practical and profitable testimonial given to Jesse Shepard on the night of Thursday, April 27th, 1882, at the residence of Dr. Dennis in this city.

Some thirty ladies and gentlemen had assembled for the purpose of witnessing one of Jesse's incomparable seances, and in this purpose they were more than gratified, the seance lasting two hours, and being distinguished for the most remarkable execution of instrumental and vocal music by the spirits of Donizetti, Gottschalk, Catharine Hays, Ghila Grisi, Maria Felicia Malbran, Lablache, and Sappho, and the performances of grand piano compositions called the Egyptian and Arabian marches. Besides, there were all sorts of voice and test demonstrations, and Hermes Trismegistus came as usual whenever he can find anybody able to converse with him in the antique languages, and held Latin and Greek communion and conversation with Judge Carter, who interpreted what was said between them for the benefit of the company, and as appeared to their satisfaction and great gratification. The seance was a complete success.

After it was through, the members of the circle took chairs in the now lighted parlors, and by particular request, Judge Carter gave an exposition, explanation and interpretation of three recent most remarkable miracles performed through the medium Jesse, by his spirit band, at which the friends were astonished; and when the chirographic and pictured results of these wondrous marvels were shown to each one of the assembly, they were absolutely amazed.

The miracle discourse through, Bro. O. P. Kellogg, then lecturing for the Spiritualist society here, arose in his place, and making a well-timed and appropriate inspired speech, presented to Jesse Shepard personally a splendid American gold watch and chain of grand modern style and pattern, in behalf of the friends assembled. Jesse, in sincere great surprise, for he had not had the least intimation of the present, received the watch, and, in confusion and hesitation, responded that "he knew his Cincinnati friends, and would have remembered them all just as well without as with the watch." He tremblingly sat down, and opening the enclosing beautiful box, he took out the watch and found engraved on the inner case this legend:

"A token of esteem presented to Jesse Shepard by his Cincinnati friends, April 27th, 1882."

Jesse goes to Louisville to give concerts and seances, to-morrow.

Yours truly,

A. G. W. C.

Cincinnati, May 9th, 1883.

A flaxseed placed in the eye, will, it is said, develop a mucilaginous substance, which will enclose and carry away cinders or any foreign bodies that may have found their way into the organs of vision.

A Sixth Sense.

BY MADAM LUCIE GRANGE.

Editress of *La Lumiere*, of Paris, France.

[Translated by the Editor.]

To the five senses which enable men to receive different impressions, viz: sight, hearing, smell, taste and touch; it is well to add a sixth sense, that by which all hidden things reveal themselves, and that by which, what is confused is rendered clear.

This sixth sense has not been unknown, but it has been misconstrued by estimates more specious than profound. Scientific bodies and religious sects have given it different designations, in making it conform to their contradictory opinions. All of them have had to define it blindly, that give it an exclusive and special meaning—and especially is this so with the medical interpretation of it. All of them have qualified it according to their respective ideas, not exempt from partisan bias and prejudice. With this as with many other things, the best analysis has been imperfect because of the ordinary mistake of judging according to particular facts and not according to the whole subject; which tends fatally to confound causes and effects, and to mistake one of the many effects of a single cause, for the original cause itself.

The being gifted with the extreme penetration and extraordinary sensitiveness which distinguishes him from his kind, and which constitutes in him a double vitality of thought and action, would logically be the more apt to manifest what we call the sixth sense. To comprehend a thing to exist, proof is required; to convince others, it is necessary to be convinced. But alas! those who exert their energies and perseverance to advance humanity are divided and misunderstood, because they address themselves forcibly to men whose noble faculties are yet in embryo, or who are not candid with any one, not even with themselves. Ignorant people, ever credulous as to the histories of ancient times, but always distrustful as to new truths, believe in absurd legends, and reject that of rational Modern Spiritualism. They treat those who demonstrate its truth as charlatans, and repeat them as insane. These less ignorant, but more envious and jealous, proud of their personal attributes, would feel themselves lowered in their own estimation to acknowledge in others, the existence of a high faculty which they have not the possession of themselves. They also have another reason to say a thing does not exist, and it is that they do not wish it to exist.

But let us admit, in order not to be uncharitable, that they disprove a thing through ignorance. In this way we are led, without effort, to elucidate this subject.

This sixth sense presented as a rebus to the non-initiated, provokes the most serious and profound questions. But is it asked whether this sixth sense is intelligence, perspicacity, judgment, or reason? *

No; the impressible and pure sixth sense cannot be either intelligence, perspicacity, judgment, reason, nor all the human faculties united, but, under the exertion of each of those faculties, it begins to act, and influences them together or separately.

It is the luminous ray which, directing the natural perspicacity, renders it useful and beneficent; it is the pivot of intelligence which extends its domain considerably into the infinite; it is the reason of judgment and the judgment of reason. It causes the more noble faculties to grow and mutually assist each other, in order that the finer sentiments may blend and consolidate, because in that way marvelous intuitions are given to us, and minds are opened to sublime realizations. It transmits moral force, life and truth. It is the exterior expansion of the soul and the perception of spiritual manifestations.

The conducting filaments that bind all beings, embodied and disembodied, are set in motion by this sixth sense; the mystery of the universal life is thus explained; and either directly or by transmission, this sense, in its turn, trembles under the impulse of a powerful and mysterious agent which leads down from the creative source and makes us even to vibrate the voice of God.

At least we may feel warranted in accepting, as the voice of God, an intimate voice which benignly penetrates us with its mysterious accents, the impressive result of which is to transform us. This voice instructs us by inviting us to the work of progress, and consoles us by its teachings on the subject of suffering. It demonstrates to us the reasons of suffering; it indicates the means of causing suffering to cease; it causes the word Hope to resound in our breasts. At the same time that this voice speaks to us, a light comes to clear away the darkness, and the magic word Hope that we have heard, we behold figured to us by a multitude of images. It is then that we believe in prophecy, because certain glimmers of light reveal to us the past, present and future, in ourselves and in humanity.

It will be understood that what has been said relates to man when he attains the highest degree of clairvoyance and of all the qualities that agree with it. As all the objections that can be raised in opposition to this ideal picture will certainly only bear on arbitrary cases, we will anticipate them. We present the perfect type of a man who has received a condition of extra-superior natural lucidity, since we pass by the successive degrees of that elevation, which will conduct us to ascertain the sickly aberrations and

folies that they oppose, with the greatest inconsistency, to the establishment of a truth.

Are not all the senses susceptible to variation, to their advantage or disadvantage? The sixth sense ought not to be an exception. Associated with all the other senses, but not similar to them, it even easily displaces itself, occupies the whole or a part, and asserts itself under different forms or impressions. In truth, that which the body experiences, are manifestations of its presence in the spirit; which does not prevent it from being a sense, because our spirit is ourself—it is our immaterial being, our fluidic self that we must not confound with the soul.

[From the Progressive Age.]

A Rare and Valuable Pigeon.

A friend to your magazine suggested to me that an account of my remarkable pigeon would be acceptable to you. Its reception is regarded by many as a miracle, but to those who know the power of our spirit friends, it is only a manifestation of their love for us, and an exhibition of the power they possess, not only to communicate with us, but to take from us, and bring to us, articles of substance. About one month ago my little spirit grandson wrote: "Grandpa I have a pretty pet pigeon for you, and I will bring it to you some time." Of course I was anxious to get it, and finally he informed me that he would deliver it on Tuesday, March 28th, and wished me to have a large company present to witness the presentation. Fifteen of our best citizens, ladies and gentlemen, were present,—six sitting at a table, all that it would accommodate, the other nine sitting around, all looking intently at the table. We had no cloth on it, and it was directly under the gas lights, two of which were burning brightly. At the hour appointed the spirit of the leader of the band wrote, "all bow in prayer and little Miles will bring the pigeon." The table is a round one, about three and a half feet across. The medium sat directly opposite to me. He held a board under the table in one hand, and her other hand on top of the table. I held the opposite end of the board, expecting to receive the bird on it, but soon let go of my end, and held my two open hands just under the edge of the table. Now, in this position, it is a physical impossibility for two persons sitting at the table to reach each other. After waiting, perhaps five minutes, the pigeon was gently placed in my hands. I raised it to the top of the table and found it as gentle and unexcited as if it had been petted a long time, and never since has it for a moment shown the least fear. Well, I was delighted, my faith was fully rewarded. The pigeon is pure white except tips of tail, wings, head and breast—all of which are of bright glistening gold. It has a heart-shaped tail of sixteen feathers. On its breast is a perfectly formed cross of gold. Fully one thousand people have looked at it, and as yet not one claims to have ever seen one like it before. I have made publication of the facts, and have challenged the world to produce one like it. My spirit friend wrote, "You have no such pigeons on earth,"—and my little grand child says: "the pigeon understands all you say to it." I have no doubt of these facts being true. Well, people who are not informed in matters of Spiritualism, regard all who think as they do, that the pigeon came from spirit land, as crazy—but here is the pigeon, and until one like it is produced, or some book describing such a one, I hold the best of the argument. I believe my spirit grand child brought it to me, and that no other pigeon like it exists on our earth. I receive at every seance, letters from my spirit wife and children—all put in my hands ready written, that is, not written at the table. Sometimes they have been brought in sealed envelopes. My medium was first developed in my house, and quite recently. She does not know her powers—and at each sitting learns something—our spirit friends take great interest in her, and promise to make her an instrument of great good in the world.

I would like for all the world to see this pigeon. Its history is a strange one, and those who deny its coming from spirit land, admit that it is beautiful to look at, and of a breed not known to them. If sent to me by a human being, as a joke, as some say, he is generous indeed to part with so rare and valuable a bird.

G. A. A.

Mobile, April 6, 1882.

Leon P. M. Petit, New Orleans, La., writes: "Words cannot express my appreciation of your most estimable paper, the greatest defender of mediums and Spiritualism of any paper published. It is the only one that destroys the slanderers and liars that bring corruption to the cause. I feel great gratification in reading the communications, also the editorial column. I have been a subscriber for the past two years and will continue such as long as I live in this mundane sphere. It is a welcome visitor every week in my home circle, and I would miss its weekly appearance as I would a dear friend. Please find enclosed two dollars."

Spirit Remedies.

PORTAGE CITY, WIS., April 12, 1882.

Editor of Mind and Matter:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for seventy-five cents and one 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free.

Yours truly,

FRANK T. RIPLEY,

Portage City, Wis.

EDITORIAL BRIEFS.

FRANK T. RIPLEY writes from Horicon, Wis., that he is ready for engagements for June, as public test medium and lecturer. All letters to be addressed to Horicon, Wisconsin.

J. H. Burnham is speaking before the Liberal League of Pittsburgh during May, and can be addressed in care of Geo. D. Carpenter, Neville avenue, Mt. Washington, Pittsburgh, Pa.

ERRATA.—In last week's paper, in the communication sent by Bernhard Kihlholz, first column twenty-ninth line top, for age, read ago; and in second column thirty-second line from top, for Judea read India.

JESSE SHEPARD, the medium through whose organism such wonderful manifestations have been taking place in Cincinnati, Ohio, has gone to Louisville, Ky. All letters can be addressed to him in care of A. S. Byington, 216 West Market street, Louisville, Ky.

DR. HENRY SLADE has returned from the West to New York City, where he will be for some time. His address is 228 West 40th St. We advise all inquirers after spiritual truth not to miss this opportunity of testing his mediumship, as conviction will certainly be the result.

We have in hand a reply of the Secretary of the Niantic Conn. Camp-Meeting Association, Mr. D. A. Lyman, to the letter of Mrs. N. H. Fogg, of Southington, Conn., published in our last week's issue, which we will publish next week; it not coming to hand in time for insertion in this number.

OWING to circumstances which we could not prevent, the book of ancient communications, "Truth Revealed," will not be published as advertised by us. The frequent remittances of money and postal orders for the book to return which causes us considerable expense, is undesirable, and we therefore that all persons will refrain from sending money orders or other remittances to us for the book.

MR. AND MRS. JAMES A. BLISS, hold their materialization seances every Sunday and Wednesday evenings, at No. 30 Worcester Square. Mr. Bliss holds a developing circle every Friday evening at Reading, Mass., and would like to make engagements to hold weekly developing circles in cities and towns within 20 miles of Boston, on Monday, Tuesday, Thursday and Saturday evenings. For further particulars and terms, address James A. Bliss, 73 Hanover St., Boston, Mass.

DAVID C. NUNAMAKER of Canton, Ohio, sends us with his subscription an interesting account of a circle which he, with some friends, have organized for development. Already instruments are played upon, hands shown, and other manifestations; and they have promise of, and soon expect to have, full form materializations. Let honest investigators form their private home circles and develop the mediumistic powers inherent in themselves and Bundyism will soon come to grief.

SPIRITUALIST REUNION.—The Spiritualists of Central New York will hold their fifth annual reunion in Deansville, N. Y., on Saturday and Sunday, June 3d and 4th, beginning on Saturday at 2 p. m., and closing Sunday evening. J. Frank Baxter, of Boston, the test medium, singer and speaker, is engaged, and other good speakers will be secured. The friends here will care for all they can. Good hotel accommodations at reduced prices. Come one—come all! and have an old time hand-shaking. By order of the Committee:

SETH W. PECK, Chm Com.

Deansville, N. Y., May 9, 1882.

We invite the special attention of our readers to the remarkable paper from the pen of Dr. Wm. B. Fahnestock, in another column, published forty-one years ago in *The Spirit of the Times*, of Philadelphia. It is amazing that so long a time should have elapsed without the facts therein related having arrested the attention of the learned world. They become of prime importance, beneath the light cast upon them through the facts of Modern Spiritualism. What have Dr. Buchanan with his science of Psychometry, and Dr. Carpenter with his science of Psychology, to say in answer or explanation of those facts.

We are glad to find published in the *Banner of Light*, of May 13th, unanswerable testimonies to the genuineness of the mediumship for spirit materialization of Mrs. Jno. R. Pickering, No. 132 Chandler Street, Boston, of Mrs. Robert I. Hull, late of Brooklyn, and Mrs. Charles R. Ross of 172 South Main Street, Providence, R. I.; and also to the genuineness of the mediumship of Mrs. Lizzie Carter of No. 618 Main Street, Kansas City, Mo., as a medium for spirit photography. This is as it should be. With such facts as these kept before the people, the lies and slanders set on foot against such mediums by the Bundyite enemies of Spiritualism will be rendered harmless. No amount of lying can avail against absolute facts. Give the world the facts as the spirit workers give them to us through their mediums, and march on to victory.

To show the effect of good seed sown on good ground, we clip from the *Free Press* of Cartersville, Ga., the following: A. C. Ladd, Esq., proprietor of Ladd's time works, dedicated on Sunday, April 17th, a new church. Mr. Ladd asked for no as-

istance in the erection of the building, but personally paid all expenses. He announced that the corner stone should be "Wisdom, Justice, Mercy," and that its name should be "Nature's Free Church." He concluded by dedicating it to "humanity, both embodied and disembodied," with no other creed to control its members than the two words, *do good*. The platform is free for any one who may have anything either religious or intellectual to impart for the benefit of those who may attend its meetings. Seats free and no expenses incurred, so no collections will be asked. During the week, Prof. Kates, (who took part in the dedication,) teaches a school, in which is studied all the branches necessary for a common school education, or, if desired, any higher branches will be taught, making a feature of elocution and book-keeping: Who of those having the means will go and do likewise?

We have received the prospectus of the Niantic Camp-meeting for 1882, which we have not room to publish in full. The prospectus sets forth the merits of the location and appointments, and also gives the names of the officers and the various committees. President, E. R. Whiting, of New Haven, Ct.; Vice Presidents, Mrs. F. A. H. Loomis, of Meriden, Ct., and A. T. Robinson, of Bristol, Ct.; Treasurer, James E. Hayden, of Willimantic, Ct.; and D. A. Lyman, of Willimantic, Secretary. They report a capital of \$8,000, all paid in. The camp is situated on the Niantic river, about one mile from the open waters of Long Island Sound, and contains about 40 acres. Over 400 lots 25x50 have been laid out, and 200 are leased. Many of the remaining lots are very desirable, and will be offered for selection upon the grounds on Wednesday, May 17, at 1 o'clock, P. M.; after which date, parties desiring lots can obtain them by applying to the committee on the grounds. The grounds will be open on and after June 12th, and public speaking will commence on Sunday, June 14th, and continue till August 20th. Any information will be cheerfully given on application, by D. A. Lyman, Secretary, Willimantic, Ct.

EASTERN MICHIGAN CAMP MEETING.—A Spiritual and Liberal Camp-meeting, to continue six days, will be held on Orion Park Island, commencing on Tuesday, June 13, 1882, and closing on Sunday June 18. The meeting will be held under the authority of the committee on district work, of which J. H. Burnham is chairman, appointed by the Executive Board of the State Association, and it is expected that a District Association will be organized during the meeting as part of the State work. Orion Lake is situated forty miles north of Detroit, on the Detroit and Bay City railroad, and is one of the most delightful places in the State. The lake covers some sixteen hundred acres of land, and encloses several islands. Both the islands and the mainland are high and dry, with dry sandy or gravelly beach. The meeting will be held on Orion Island, some seven acres in extent, and shaded by a fine growth of young oaks. It is approached by bridge from the mainland, and by boat. There are upon the island a large dining and dancing hall, speakers' stand, seating, and other conveniences. Visitors who do not bring tents can find lodgings in the village at reasonable rates. Charles E. Watkins, the well known test medium, is engaged to attend the meeting. Further announcement will be made in a few days. S. B. McCracken, Manager, Detroit; Corresponding Secretaries, Miss J. K. Lane, Detroit, Mrs. Lucie E. Owen, Lapeer.

A Most Valued Testimonial of Sympathy and Appreciation.

MADISON, CONN., May 14th, 1882.

MR. J. M. ROBERTS:—Please accept the flowers which I send you by the same mail with this letter, as a token of my appreciation of the great, grand and glorious work that you are doing in sustaining the truth, and defending the medial instruments of the angel world against the vile tongue of slander and the persecutions inflicted upon them. May you remain in the mortal form until you see the triumphant result of your earnest endeavors to benefit mankind! May your years be as many as your life has been useful! May bright spirits ever guard and guide you to the inexhaustible fountain of wisdom, truth, and justice! And may you reap, in the beautiful and endless beyond, that reward which is so unjustly denied you here. With every wish for your success, I am in the great work for humanity.

Truly yours,
MRS. GEO. N. WILSON.

[With this eloquent and generous letter came a large box of beautiful flowers, as fresh as if just plucked, and with them an influence of gentle inspiration, such as has nerved the arms and fired the hearts of heroes in all ages of the world to conquer or die for truth, right, justice, and liberty. Even "Dick," the pet canary of our busy sanctum, seemed to catch the spirit of inspiration that came with those beautiful flowers, and burst forth in song, which he kept up until set at large from his cage, when he flew to greet them with his loving caress. All thanks to our good and noble hearted friend for this token of her remembrance of him who, with harness on, keeps watch and ward for the spirit benefactors who have given Modern Spiritualism to humanity. The thought of the kindness that prompted this unexpected compliment, will make our labors lighter and our dreams of usefulness brighter as we journey on our appointed way. Spirits of light and love be with our friend, and bless her with a peaceful and happy life, and we will feel rewarded for the labor she so warmly approves.—Ed.]

Letter from Dr. F. F. Taber.—A Positive Proof of the Truth of Spiritualism.

ATLANTA, Ga., May 12, 1882.

Editor of *Mind and Matter*:

DEAR SIR:—I reached home, on my return from New York and Philadelphia, safely, after a pleasant journey through a portion of the States of New York, Pennsylvania, Ohio, Kentucky, and Tennessee; and was much improved by the recreation and rest from my professional labors which my trip afforded me—apart from the satisfaction which a sojourn in the Eastern cities guarantees to a Spiritualist, in the opportunities given him to commune with those loved ones who have passed from view to inhabit the beautiful homes in the great beyond.

You will remember you were present at a seance held at the residence of Mr. Edwin Keene, 910 Sansom Street, Phila., when Mr. Keene gave me a test and requested me, if it was found to be true, to state to you the result. The test, you will remember, was, that the controlling spirit informed me that he had been at my home in Atlanta, Ga., the day before, and to prove to me what he said was the fact, he told me that my son David, and a colored man whom he described (my driver, Edward Edwards, better known as "Ned"), had on that day (Saturday, April 29th), gone a fishing and had caught eight small fish.

In pursuance of the spirit guides request, I desire to inform you that the test was correct in every particular, as regards date and quantity of fish caught, eight in number. I regard Mr. Keene as the most remarkable test medium of the age. He has often given to me, and I have often heard him give tests from the rostrum to crowded houses, of the most remarkable character—giving names in full, age, date of death, with many singular coincidences in the spirit's life that his guides were describing.

I had numerous tests given me of an absolute character through Mr. Nelson Davignon, the remarkable young medium for independent slate writing, who resides with Mr. Keene. I also paid a visit to that estimable lady and trance medium, Mrs. Katie B. Robinson, who resides at 2123 Brandywine Street, Philadelphia, who gave me many wonderful tests.

My visit will long be remembered by me, and will always be recalled with pleasure, because of the kindness and courtesies extended to me by yourself and others connected with MIND AND MATTER.

Long may you live, dear brother, to defend with a fearless pen the often assailed mediums of the invisibles, and bring to shame and grief those who dare to assail them, is the earnest prayer of
Fraternally yours,
F. F. TABER, M. D.

[We regard the test alluded to by Dr. Taber as conclusive of the facts that spirits can and do return to earth; can and do realize what mortals are engaged in; and can and do communicate with them, concerning such matters, when conditions and opportunities offer for them to do so.—Ed.]

Further Testimony in Favor of Mrs. Elsie Reynolds.

SAN FRANCISCO, April 23, 1882.

Editor of *Mind and Matter*:

MY DEAR SIR AND BROTHER:—I am happy to inform you that our friend and gifted medium, Mrs. Maj. W. S. Reynolds, has returned from her Eastern tour, and is fast recovering from the effects of the brutal attacks made upon her by the Clyde and Brooklyn mobs. When she first arrived she was quite feeble, suffering from nervous prostration, but our equable climate and bracing sea-breezes, which prevail at this season, have brought her returning health and strength, and she will soon be able to resume her materializing seances regularly.

At the solicitation of members of her old private circle, she has held two or three seances for personal friends, which have been particularly interesting and wonderful, as many as eighteen and twenty different spirits appearing in one evening, differing in size, sex and age; the cabinet being placed under the strictest test conditions that ingenuity could suggest; two spirits often appearing at the same time—"Star Eye" and others walking out six or eight feet into the room, shaking hands and conversing with friends.

Each evening, to the astonishment and delight of all, "Star Eye" returned to the cabinet, saying she would bring Mr. Gruff out. On the first occasion, of course, we expected to see him walk out with her; but she brought only the large horn used by Mr. Gruff in talking and singing—carrying it carelessly by her side to a distance of eight feet from the cabinet. With the large end of the horn in front of her, approaching different persons in the circle, Mr. Gruff would speak abruptly from the horn in a loud sonorous voice, startling all in the room; neither end of the horn being nearer the mouth of "Star Eye" than the extreme length of her arm. She afterwards threw the horn on the floor, and went back into the cabinet, saying, on her return, that she thought Mr. Gruff had gone; but, upon again reaching the horn, to lift it from the floor, his voice again made the horn ring with the words, "Look out—I'm here," entirely annihilating the idea advanced by Mrs. Reynolds' traducers, that she used a rubber tube in talking through the horn at a distance. By the way, you will recollect the Clyde frauds said that, among the paraphernalia found, when they committed their outrage on Mrs. R., was a rubber tube several feet long, which her enemies say she used when personating a spirit at the aperture, holding paper in one hand and writing with the other, at the same time talking and singing through the horn as it lay flat on the floor, in full view of all in the room.

I refer to this simply to call attention to the fact that they who asserted it, asserted an impossibility, (as usual when such untruthful people make an exposé.) Any one with a grain of sense will see at a glance, that to hold a tube in their teeth large enough to talk through, that it would be beyond the power of any person to articulate a word, to say nothing about singing through it. I will not occupy your time in defending Mrs. R., as she has been incontrovertibly vindicated over and over again, and latest by A. E. Newton, one of her accusers, who, in the *Banner of Light* of the 8th ultimo, has made the *amende honorable* by bearing testimony to the genuineness of the materializations through Mrs. R., under strictly test conditions, and when Mrs. Newton, with other ladies, thoroughly examined the person of the medium, and testified that no masks or lace could be secreted about her clothing.

I respect and honor the man and woman who

rise above prejudice and preconceived opinions and publicly acknowledge their mistake or error. The evidences of materialization are multiplying so fast in every direction that the most stupid orthodox numskull will be obliged to acknowledge the fact. I now have some hope that Wm. Emmette Coleman, whom you so justly and severely castigated for his slanderous letter to the *R. P. Journal*, about Mrs. R., will yet be brought out of the darkness that enshrouds him, acknowledge the truth, and retract his contemptible slanders. I infer so from what occurred during last week. Early in the week, Mrs. R., by card, published in a city daily paper, invited her friends to a reception to be given at her rooms, 334 Fremont Street, Thursday evening, the 20th inst., leaving each party attending to decide whether they were friends or not, and feeling that none but *real friends* would presume to attend under the invitation. On the evening named, Mrs. Sleeper, of 334 Fremont St., a lady of wealth and refinement, who is proverbial for her daily acts of charity and kindness, and respected by all who know her, on this occasion, placed two floors of her handsomely furnished house at the disposal of the company. Early in the evening the brilliantly lighted parlors on each floor were filled with ladies and gentlemen, moving in the best circles of society, who, for intelligence and education, would compare favorably with a like number anywhere.

Major W. S. and Mrs. Reynolds were everywhere present receiving guests and contributing to the enjoyment of the company. Mrs. R. being elegantly dressed in a trained white dress, with over dress of blue brocade satin, short puffed sleeves, and long white silk elbow-gloves, ornaments, diamonds consisting of ear-rings, pin and finger rings. Many of the ladies wore handsome toilets. Among those present were Mr. and Mrs. Winchester, of *Light for All*, Rev. J. N. Parker, Judge Dameron, Dr. Dean Clark, the well-known medium and lecturer, who, with others, made congratulatory speeches, also some of our noted mediums, Mrs. Foye, Mrs. Hutchings, Mrs. Hendee, Mrs. Winchester, and others. The most surprising incident of the evening, causing general comment, was the appearance of Wm. Emmette Coleman, the traducer of materializing mediums in general and Mrs. Reynolds in particular. When he entered, the question seemed to be simultaneously asked, all around the room, "did you ever see such cheek?" I thought perhaps it was a verification of Watts' hymn,

"White the lamp holds out to burn,
The vilest sinner may return."

Poor Emmette; "while there is life there is hope for him." His head and reason may yet be sufficiently elastic and expansive to take in that grandest of all spiritual phenomena, Materialization. The presence of so many prominent mediums, speakers, and Spiritualists, who, by their presence acknowledged that friendship, was surely gratifying to Mrs. R., who at the close, kindly consented to gratify the company with a few minutes "dark seance," which as usual, proved very gratifying and a complete success, many spirits talking to, and touching friends in the circle.

Mr. Gruff closed the exercises by singing above the heads of the company, his favorite song, "Deal gently with the erring one." Thus ended one of the most enjoyable social gatherings of Spiritualists heretofore held in this city.

Yours in Truth,
S. B. HOPKINS,
617 Third St.

[This was just as it should have been. Mrs. Reynolds deserved this testimonial to her worth as a woman and her noble deservings as a medium from those who knew her best. It was a crushing rebuke to her enemies and accusers, both West and East. May she long live and labor, and be a thorn in the side of all enemies of Spiritualism.—Ed. of M. and M.]

Mrs. Susie Willis Fletcher Leaves "Perfidious Albion" for America, the Home of Spiritualism.

2 Hamilton Place, Boston, Mass.,
May 12th, 1882.

Dear Mr. Roberts:—

Mrs. Fletcher and her son will sail from Liverpool, May 18th, for New York in the "Celtic" (White Star Line), arriving about the 28th. We shall be in Philadelphia in June, for a short time. Sincerely yours,
J. W. FLETCHER.

[We would do ourselves injustice if we did not express the gratification we feel at the above announcement of the early return of Mrs. Fletcher to this country, where she will be none the less appreciated and warmly welcomed, for the disgraceful treatment visited upon her by priest-ridden Britain, and the time serving Spiritualistic Bundyites of that spirit-shunned land. The American Bundyites who rejoice at her wrongs, will do well to hunt their holes and stay there, for Nemesis, the avenger, will not be far away.—Ed.]

KIND WORDS.

J. P. Perley, Quincy, California, in sending us a list of subscribers, says: "I am very poor, but as long as I can get money to pay for your paper I must have it."

Mrs. Maria Gaston, Joplin, Mo., renewing subscription, says: "I feel that you are fighting for every Spiritualist in the land to-day, and many are even too cowardly to thank you for your noble efforts for the benefit of mankind. You have the sympathy of many, and we hope that your staunch journal may live at least while we do, for we cannot do without it and do not intend to try."

N. P. Stearns, Millerville, Mo., writes: "Dear Bro.—Go on with your glorious work, battling for truth and the defence of mediums, for only through them we receive the light from the other shore. I have been in the work for seven years, helping to develop mediums. Please find enclosed four dollars—two for the renewal of my own subscription and two for one copy one year for Dr. John Horn."

At a recent prayer meeting of colored people at Erie, the decency and good order of the meeting being disturbed by a negro named Brown, whose prayers in public were only incoherent ravings, the pastor inquired: "What fool nigger's dat prayin' down dar new' de do?" A dozen people replied with one voice: "It am Brudder Brown, sah." "Den," replied the pastor, "Brudder Brown, subside, and let somebody pray dat's better 'quainted wid de Lord."

MR. W. J. COLVILLE IN PHILADELPHIA.

Of the lectures thus far given through Mr. W. J. Colville, on the previous Sundays of this month, it has been our privilege to listen to two of them, which showed most clearly that the spirit influences behind this very extraordinary young man and medium, are of marked ability, and thoroughly in earnest in their purpose to give to their hearers the truth as it is presented to themselves. The first of the two discourses we listened to, was on the subject "The immediate future of Spiritualism." It would not be justice for us to attempt even to give an outline of the many telling points made, and thrusts given, to show the absurdity of mortals undertaking to lead or direct the spiritual movement. The lecture throughout was in harmony with our own views, and with the policy we have advocated with such ability as we possessed.

On last Sunday evening, Mr. Colville's lecture was devoted to the answering of questions propounded by the audience. The readiness with which those questions were answered, and the thoroughly philosophical and practical manner in which the subjects were handled must have made a deep impression upon all who listened to the rare intellectual and spiritual treat.

We were especially impressed with the treatment of two of the seven or eight questions submitted. The first of these two questions was substantially: Whether spirit materialization and dematerialization was possible, and whether these phenomena did really occur through mediums? In the most emphatic manner, the controlling spirit answered the question in the affirmative; and then went on to give the most philosophical explanation of the natural conditions that enabled spirits, through the exercise of their wills, in accordance with the laws of spirit influence over life-germ atoms that pervade the atmosphere as given off by human beings, to attract those atoms to themselves for a brief time, and hold them together so as to manifest their forms or a facsimile of their spiritual forms to mortal senses, and when that exercise of spirit will ceased or become too weak to continue the appearance, the atoms that made up the form were attracted back to the precise condition they were in before being collected to present the spirit form.

The spirit then went on to say that in nineteenth of the instances where fraud was charged against mediums, there was no fraud whatever on the part of the mediums, but that the charges were the result of the ignorance or malice of those who made the accusations of dishonesty against materializing mediums. With the most scathing irony the spirit rebuked those ignorant or malicious enemies of assailed mediums. Little did that spirit think, and, perhaps less did he care, that he was rebuking the President, Mr. Clayton, of the Society, before which he was lecturing, who had in our hearing at the Conference meetings, denounced materializing mediums generally as dishonest tricksters, and nearly all of what is called spirit materializations either deception or delusion. We rejoice to know that the spirits who are behind Mr. Colville, are not willing to countenance the policy advocated by Mr. Clayton, publicly, with such offensive superciliousness and dogmatic assumption. We mean his declaration that materialization phenomena must be suppressed. As a matter of course the working spirits will pay no heed to such nonsense, and will go on to manifest through mediums as they have been doing; but the question is shall they be permitted to do so without their mediums being slandered and assailed by those whose ignorance or malice may prompt them to thus war against the truth? Better stop it every one of you, or take the advice of Mr. Colville's very intelligent guide, and until you know what you are doing maintain a becoming silence.

The other question was, as to whether Jesus Christ was a real personal character, and whether he was the person called the Nazarene in the New Testament, and who was born of the Virgin. The spirit said he believed that such a man as Jesus Christ did live, that he was an Essene Jew, that he was born as other people are born, that it is not known who his parents were, that he was a medium, and that there was nothing especially divine about him. That whether he taught what is attributed to him or not made no difference whatever. That it would be no truer because he had, nor any the less true because he had not. In a word that nothing relating to him is of any practical importance at this time. As the ground for the belief that such a man lived, the spirit stated his information was derived from spirits who claimed to know that fact, but that he was nothing more than a human spirit whether he did live or not. The sticklers for Jesus Christ as the leader and corner stone of Modern Spiritualism are welcome to all the comfort they can derive from such a spirit belief as that. The reader will understand that we have not attempted to give the language or order in which these points were given, but only the substance of them.

We advise all who want to know more of what constitutes true Spiritualism to hear this vigorous and accomplished spirit orator and instructor. We congratulate Mr. Colville on having so able a guide, and the spirit on having so perfect a medium for the conveyance of his thoughts.

We take this occasion to express the hope that this spirit will do himself, the justice to make known his identity, for we feel assured, his mundane antecedents were such as to give added weight to his spirit inculcations.

[From The Spirit of the Times—published Dec. 21, 1884.]

Letter on Animal Magnetism.

LANCASTER, NOV. 28th, 1843.

JOHN S. DU SOLLE, Esq.—DEAR SIR:—As you have taken considerable interest in the science of Animal Magnetism, and have always shown a regard for the truth, I have taken the liberty of writing to you on this subject. Your remarks in announcing the November number of the *Magnet*, made me very anxious to see the article referred to from disinterested pens, etc. On receiving it, however, I was much disappointed to find that they were mere descriptions of Mr. Sunderland's lectures, at Lowell. I am sorry to see that this talented gentleman has again left his imagination run away with his better judgment, for I can assure you that his very learned and beautiful theory of sympathy is as far from the truth as that which he has just deserted. Were you with me a few days, I could prove this to your perfect satisfaction, but as I have scarcely hope for this pleasure I must be content to give you a brief statement of facts. I have had over three hundred different individuals to enter this state under my care, and have found by innumerable experiments that they are entirely independent of me, and can enter this state and awaken themselves whenever they please, in spite of all I can do to the contrary. They can throw the whole or any part of the body into this state at pleasure, and I have seen many do it in an instant, or before it would be possible for you to enumerate ten. I have had them to throw in a single finger, a hand, an arm, the whole brain, or even a single organ, and awaken them at pleasure.

I have had them to throw in the whole brain and then successively to awaken one organ after another, whilst I noted the results in each case until the whole brain was relieved, etc. These experiments are the most interesting I have ever made, and the results have been the most correct and extraordinary I have ever witnessed. To give you some idea of these experiments and their results, I will state, that when the brain is in this peculiar state and I request them to awaken an organ, which I point out—say, language for an example—and then give them some familiar article, a watch, a knife, a key, etc., it will be impossible to name it as long as that organ is kept awake. They know what it is, its use, size, weight, color, configuration, etc., but they cannot name it, or them.

If I direct them to awaken time only, they cannot then distinguish between tones, or recognize the most familiar tune, although they can distinguish, know and name other things, etc., correctly. If, on the contrary, I direct them to awaken all but a single organ, say that of tune, then their disposition will be to make or hear tones, etc. Every sound is pleasant to them, and even as one gentleman expressed himself "the crackling of the fire seems music." But if to this organ they add time and harmony, then they become more select and prefer something more musical. When tune only is in this state, they can judge of nothing but tones—and although you may place fifty different articles in their hands, it will be impossible for them to recognize, name or tell anything about them, and when they awaken the organ they will remember nothing that was said or done, except what related to tones, although you may have expressed your endeavor to impress other things upon their minds. Again—if I request them to throw in the whole brain, with the exception of the organ of language on one side, they will be able to distinguish and name things on one side and not on the other.

The experiments may be varied at pleasure, and from what I have said, the importance of the discovery may easily be considered, but it is impossible in the brief space of a letter, to give you more than an imperfect idea of these extraordinary results.

I have long since been convinced of the truth of Phrenology, but until I fell upon the above method of investigating the faculties, I was unable to obtain satisfactory results. The old method of exciting the organs by the touch always disappointed me and almost made me despair of ever arriving at just conclusions. I have lately had all those subjects, who before, gave no evidence of excitement from the touch, to respond to the organs, by simply directing them to throw their mind upon those portions of the brain which I designated. This of itself is sufficient to refute the doctrines of magnetism, neurology and sympathy. Mr. Sunderland has deceived himself, and his experiments are calculated to deceive any person who is not acquainted with the facts. Belief, sir, or even a suspicion, that an operator has, or may have an influence over them, is often sufficient to make them susceptible, and if they do not resist it, they will fall into it of their own accord as easily as into a natural sleep. I have had many fall into this sleep, (and some who were seemingly determined not to), by simply stating that at a certain time I would magnetize all in the room, although I was thinking of other things and did nothing but walk up and down. This is the same that Mr. Sunderland has done on a large scale, and any one can do the same thing if he can make the subject believe or imagine that they have the power to produce such effects. If, sir, you send fifty letters to as many individuals, and therein state that after they have read them, they will fall into the magnet state, every one that you can impress with that belief, etc. will be affected in proportion as they yield to that belief. But, sir, let the same individuals be made acquainted with the facts, and you may write fifty letters to each, and you will be unable to affect any of them. It is true, that if a subject, before entering this state, be made to believe that the operator has complete control over him, and that he must sympathize with him—when asleep, the operator will have this power, etc. over him, but let the subject know the facts, and the operator will soon find that his powers, etc., are nothing, and that he was before only obeyed, etc., because the subject blindly consented. They can cast off the operator entirely, and prefer another person at pleasure, or awaken themselves whenever they please, independent of any one. I am sorry that I am obliged to rob the many scientific gentlemen who are engaged in the science of their imaginary powers, but it is high time that the veil should be drawn and the mystery or witchery of the matter done away with. The facts, sir, warrant and bear me out in saying that this state is similar to somnambulism—somnambulism being the natural state, and this one the artificial—effected by the motives or will of the subject. It is a state into which any person (with proper instructions) may throw themselves, either in part or the whole body at once, slowly or in an instant (if they practice it frequently), independent of any one, or subject to any one's control.

These are the facts, but it is always better and safer for those who wish to enter the state, whether for the relief of disease or otherwise, that they should be under the care of some one, and he who understands the nature of the sleep best, and has had the most experience in their management, is the best calculated for this purpose. Will you be good enough to give this science a proper name. The only one I can find which expresses my view is "Boulhypnics," but its sound does not please me.

I am, sir, yours very respectfully,
WM. B. FAHNESTOCK, M. D.

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Enos Buckbee, Ithaca, N. Y., in writing to us, says: "Please find enclosed postal order for two dollars to pay renewal of my subscription for the best and most fearless journal now published in America, and one that is the staunch and true friend of mediums." * * *

Special Notices.

SEALED LETTERS ANSWERED and our magazine one year for \$2.50 in advance. Address "The Progressive Age, Atlanta, Ga.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 300 Longworth Street, Cincinnati, Ohio.

Dr. H. M. Richards, Magnetic Physician and Healer. Consultation free. 19 West Ohio Street, Indianapolis, Ind.

Dr. B. F. Brown, Lewiston, Me., keeps MIND AND MATTER and *The Banner of Light* always on file at his office for the benefit of strangers.

MR. FRANK T. RIPLEY, notifies his friends that his address, hereafter will be Horicon, Wisconsin, care of W. H. Thompson.

The *Spiritual Offering* is kept on sale at MIND AND MATTER office. Five cents per copy. Subscriptions taken at \$1.00 per year.

We are in receipt of various letters speaking in the highest terms of the psychometric powers of Miss Hattie Lee of Vernon, Vermont.

WANTED.—To correspond with some medical medium or liberal physician, either male or female. Object, mutual co-operation in business. Address, Dr. Wheelock, Berville, Mich.

The *Iconoclast* is on sale at the office of MIND AND MATTER, at five cents a copy. We will also take subscriptions for the same at \$1.50 per year. Sample copies on application.

MR. P. A. FIELD, is authorized to take subscriptions for MIND AND MATTER, and receipt for the same, at any place that he may visit throughout the Western States.

JAMES A. BLISS and Ralph J. Shear are holding materializing seances in Boston. Engagements for private developing circles within 20 miles of Boston, can be made by addressing them at 73 Hanover St., Boston, Mass.

The Spiritualists of Lackport, N. Y., will hold a two days meeting Saturday and Sunday, May 13th and 14th. O. P. Kellogg, Geo. W. Taylor, and other speakers will be present.
J. G. MURRAY, Sec.

THE ILLINOIS STATE LIBERAL LEAGUE CONVENTION.—The first annual convention of the State Liberal League of Illinois, will be held in Maencher Hall, in the city of Bloomington, Ill., on Saturday and Sunday, June 3d and 4th, 1882.

W. L. JACK, M. D., of Haverhill, Mass., informs us that he expects soon to visit Greenfield, Holyoke and Springfield, Mass., and Hartford, Bridgeport and New Haven, Conn. His present address is 60 Merrimack St., Haverhill, Mass. See advertisement.

CORRESPONDENTS and subscribers will please be particular to give the name of their State. The post mark is often illegible, and as there are many towns of like name in all parts of the United States, we are frequently at a loss to know where letters come from.

Dr. J. H. RHODES, 505 1/2 North Eighth Street, Philadelphia, Penna., would call special attention to his advertisement of medicated and magnetized remedies.

A SPIRITUALIST'S and Medium's meetings are held at Grimes' Hall, 13 South Halsted street, Sundays, 3 P. M. J. Matthew Shea, M. D., clairvoyant and test medium, assisted by other well known clairvoyants, present each Sunday. Geo. Mostow, Chairman. Chicago, Ill., Oct. 4, 1881.

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

MANCHESTER SPIRITUALIST SOCIETY, will hold meetings in Spiritualist Hall, No. 86 Opera Block, Hanover street, every Sunday at 2 1/2 and 6 1/2 P. M. President, Asa Emery; Vice President, Mrs. Lucy Whittle; Secretary, Geo. F. Rumrill; Collector, Frank H. Philbrick.

THE First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

Spiritualists' and mediums' meetings are held in Apollo Hall, 2730 State street, Chicago, every Sunday morning at 11 o'clock sharp. Dr. Matthew Shea, Mrs. Kingsberry of California, Mrs. Elder of Boston, and Mrs. Coman; will describe and give tests, assisted by other mediums. All are invited. A. Bicknell Coman, Chairman. Chicago, Ill., April 24, 1882.

SPIRITO-DRAMATIS.—Spiritualism dramatized is a royal method of familiarizing the public mind with the teachings of our philosophy and its methods of instruction. Mr. Charles S. Ford, of this city, an old pioneer in the ranks, has written a new five-act play, replete with startling and strange events growing out of the possibilities of mediumship. The play will be presented for the first time, on the evening of the 23d of May, at Curncross's Eleventh-street Opera House, under the auspices of the Eclectic Debating and Literary Society, of this city. Secure your seats early. Tickets for sale at MIND AND MATTER office, 713 Sansom St., and Continental news stand.

CORRESPONDENTS sending us articles intended for publication must invariably, to secure notice of the same, adhere to the following RULES: Write plainly with ink on one side of the paper only, and avoid inclosing scraps to be arranged and dovetailed on by the editor; and don't write carelessly and hastily, with the request to the editor to "excuse haste and correct mistakes." Whatever is worth the time of the editor or his assistants to arrange or correct, is assuredly worth the writer's time, and should be done by the latter. All communications not conforming to the above rules will either be returned or cast aside.

THE ICONOCLAST,

On and after March 4th, 1882, THE ICONOCLAST will be issued at Indianapolis, Ind., as a

Weekly Free-Thought Journal.

It will oppose superstition in every form. Its purpose will be to aid as best it can in freeing mankind from the power of priestcraft and bigotry of every kind. It will publish everything of interest from the pen of

COL. R. G. INGERSOLL,

and other leading Liberals of the age. It will be a five column paper in quarto form.

TERMS OF SUBSCRIPTION:

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Each subscriber will be entitled to a life size lithograph picture of Col. INGERSOLL. Sample copies sent free.
Address, W. H. LANASTER, Editor, Indianapolis, Ind.

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Eight pages, published at No. 5 Dwight St., Boston, Mass., the 1st and 15th of each month.
Editor, L. JUDD PARDEE, Editor-in-Chief.
"D. K. MUNTER, Business Manager.
"D. C. DENSMORE, Publisher.

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THE WATCHMAN.

A monthly Journal devoted to the interests of Humanity, Spiritualism, and the Spirit World. Published by the BOSTON STAR & CRESCENT CO., 439 Fulton St., Brooklyn, N. Y.
HATTIE A. CATE, ARTHUR B. SHEDD, Editors.

TERMS OF SUBSCRIPTION.—Per volume of 12 numbers 50 cents; in clubs of 10, \$4.50 in advance, single copies 5 cents. U. S. Postage stamps will be received for subscriptions for fractional parts of a dollar. Specimen copies free. To any one, sending us 10 new subscribers and \$4.50, we will give, as a premium, a cabinet size photograph of "White Feather," "Peace Bird Queen," spirit control of Mrs. H. A. Cate, the Developing Medium, Psychometrist and Editor. Address all communications to ARTHUR B. SHEDD, Manager.

The reader will have a very good opportunity to know just what the endorsement of Bronson Murray is worth when we have done with him. Is Bronson Murray? He was one of a committee of seven, (self constituted) who some five years ago, with Lita Barney Sayles and five others under

in New York city to discredit Mrs. Mary Hardy as a spiritual medium, and who by a course of Jesuitical lying such as would credit to the vilest and most dishonest Jesuit that ever lived, sought to fasten the crime of dishonesty upon that highly gifted and most thoroughly tested medium. How far this infernal treatment of that most useful and well known lady contributed to hasten her transition to spirit life we may not know, but that it helped to shorten her life we have every right to conclude. A more vile or cruel misrepresentation of a medium could not have been perpetrated than that in which Bronson Murray performed so conspicuous a part in that instance. MIND AND MATTER was not then in existence, or the Bundyite organ would not now have any reason to feel proud of the endorsement of Bronson Murray. That such an assault of so genuine, true and faithful a medium, as Mary Hardy was, should approve of the infamous journalistic course of the Bundyite organ, is natural, and therefore most proper. Had the *Banner of Light* had the fairness and independence to have allowed us to deal with Bronson Murray as we wanted to do through its columns at that time, it would not now be insulted by this slanderer of one of Boston's most distinguished and useful mediums in the following contemptuous reference to it.

"The Boston paper's course is of the old stamp of the defence of pseudo-mediums so well known and so long practiced by it, and so absurd it need not be more than referred to."

It is mete that the *Banner of Light* should be spurned by Bundyites of the Bronson Murray stripe, for its selfish and cowardly indifference to their infernal efforts to arrest the spiritual movement. Such indifference is simply criminal, and it is but simple justice that it should have the contempt of those whose war upon honest and faithful mediums it dares not condemn and denounce.

Bronson Murray then proceeds to say:

"I am led to these (above quoted) remarks just now because of the attempt being made in Philadelphia, Boston and Brooklyn at present, to bolster up the recent fraud of Mr. Hull and his wife, detected in New York, at the residence of my friend, Mrs. Dunham, in the presence of Mr. and Mrs. McVickers, Mr. Sammis, Mrs. Dunham and others. The testimony of Mr. Sammis, Mrs. Dunham and others is complete and perfect, to the effect that a mask was on the lounge in the place where the medium's face should have been. The tinsel dress, or part of it was captured with it. The remainder of the tinsel, Mr. Hull stated to Mrs. Dunham, he had in his pocket. Therefore, of course, it was not captured, but Mr. Hull at the time said he 'admitted' that the body of his wife was captured while personating a pretended spirit form."

How little truth there is in that statement of Bronson Murray we may not know, but that it contains several falsehoods we do know. It is not true that Sammis testified that he saw a mask on the lounge, in the place where the face of the medium should have been—it is not true that Mrs. Dunham has testified that she saw anything of the kind—it is not true that Mr. or Mrs. Hull have ever admitted that Mrs. Hull was captured while personating a pretended spirit form. Bronson Murray does not pretend to have been present and does not pretend or dare to tell how he learned what he states. He will, therefore, hardly blame us if we regard his statement as wholly false. Sammis, in his public statement went no further than to say that some unnamed female said she found on entering the cabinet a "masked dummy" on the lounge. He did not say who else saw it or what was done with, or became of it. The fact of the matter was, that the course pursued by Collins and Sammis was such as to prevent anything from being correctly determined. This was just what they intended, as has been the case with every attempted exposure or exposing imposition practiced upon helplessly entranced mediums and the excited observers of such brutal dishonesty of their assailants.

Bronson Murray has neither the honesty nor sense to know that even if the facts had been fully and correctly stated by Sammis and McVickers, that Mrs. Hull, an undoubted and thoroughly demonstrated medium for spirit materializations, was in all human probability, as innocent of any dishonesty or intention of deception as a new born babe. Indeed no person possessed of one spark of honesty would believe her guilty in this instance, without the most positive proof that she was conscious of, and master of her actions. That Mrs. Hull was subjected to the insincere and suspicious influences of McVickers, Sammis, Collins, and their female associates, was enough to have put her in the power of spirit enemies to injure, and if possible to deprive her of life, which, through the co-operation of their mortal tools, they came very near doing. Bronson Murray may rest assured that nothing that he can do or say will make any honest, sincere or fair-minded person; and especially those who now know, or who may hereafter become acquainted with Mr. and Mrs. Hull; question their integrity as Spiritualists or as individuals. It is nothing short of desperate assurance on the part of Bronson Murray to think he can, and this he will yet realize.

The attempt of Bronson Murray to throw mud at ourself is beneath our contempt, and we pass it by as a harmless manifestation of littleness and spite.

Referring to Charles R. Miller, Esq., and the *Psychometric Circular*, Murray says:

"And now comes a Brooklyn fraud-supporter. It is in the nature of a mutilated letter in a newspaper printed in Brooklyn, N. Y. The mutilation

is marked in the printed number by three asterisks. Notice them. The letter as printed in the Brooklyn paper is given below. Who is responsible for the mutilation, which consists in omitting half a sentence of importance, and the substitution of three asterisks, which only indicate an omission, does not appear. It must be one of three persons. The printed letter purports to be a copy of a letter written by Mrs. A. L. Hatch of Astoria, N. Y., to my friend Mrs. Dunham, a lady of this city. Mr. A. L. Hatch, the husband of Mrs. Hatch, states in that Brooklyn paper that he furnishes for publication a copy of that letter. Here is the letter as printed:

"ASTORIA, March 23d, 1882.
"DEAR MADAM:—Mr. Hatch handed me your note yesterday, requesting me to answer. Mrs. Hull, while with us, free from all care and outside influence, gave us most beautiful materializations, which we then, and still know to be pure, and what they purported to be. Our faith as to what we saw and enjoyed at our seances in our own house remains unshaken."

"We have had more wonderful manifestations than you saw, or is known to the outside world. We gave to the dear spirits and the medium harmonious conditions, and the result was perfect manifestations. Last October our 'spirit daughter' foretold us all that has happened, and we so recorded it at the time. We knew nothing at that date that Mrs. Hull even thought of coming to Brooklyn. But when we were told of her having taken a house in Brooklyn, on our return from the West, last November, we at once saw just what the result would be, and what it has proved to be. Knowing Mrs. Hull's sensitive nature, we could not and did not countenance her giving public seances. * * * Skepticism and doubt never produced materializations, neither in the olden or modern times. Pure motives with perfect harmony, which is 'God's first great law,' will always give perfect materializations, and our *Celestial Friends* will avail themselves of those conditions to be near and with us."

"Trusting that the above fully answers your letter of inquiry of the 23d inst., I will now leave the subject."

"Yours truly,"

"Mrs. A. L. HATCH."

"You will notice the asterisks, * * * What do they mean? What is left out? and why was it left out? I have the original letter in my possession and can produce it. The omitted half sentence is as follows:

"But the greed for gain of her husband overbalanced their better judgment and you see the consequences."

"The question now arises, why was it omitted and who is responsible for the omission? The answer to the first question is found in the facts of the case, viz: that Mr. Hatch states in his communication to the newspaper in question that he sends for publication 'a copy of Mrs. Hatch's reply to Mrs. Dunham as to our present opinion of materialization through Mrs. Hull's mediumship,' and that (Mrs. Hatch's letter) would fully answer the many inquiries made, and that would be likely to be made of us upon the same subject. These extracts from Mr. Hatch's communication show clearly that the object in the omission was to give the public a false impression, as to the present opinion (of Mr. and Mrs. Hatch) of the materialization through Mrs. Hull's mediumship. The omission served to conceal the fact that on the 23d of March, Mrs. Hatch was of the opinion that 'greed for gain' had overbalanced the better judgment of Mr. and Mrs. Hull (their better judgment), and that 'the consequences' were the discoveries made at Mrs. Dunham's residence, viz: false faces or masks and tinsel."

"Let the half sentence remain, let Mrs. Hatch's letter stand as it is written, and as it exists in my hands, and it shows that the 'present opinion' of Mr. and Mrs. Hatch is different from that aimed to be conveyed by the Brooklyn publication in a very essential particular, viz: the particular of whether or not Mrs. Hatch guaranteed Mr. Hull and his wife as being fraud-proof. The garbled letter as printed indicates that the Hatches believed the Halls fraud-proof. The original shows them to have believed them, at that time of writing, fraudulent people, although at a previous time not giving evidence of being fraudulent."

"The other question is, who is responsible for garbling Mrs. Hatch's letter? Is it not evidently one of three persons? Either Mrs. H. who furnished the copy to Mr. Hatch; or Mr. Hatch who supplied the copy to the paper; or the Brooklyn editor, who is responsible for the printing of it? Let, then, each innocent party, if there is one, come out at once and say, 'It is not I.' Then shall the guilty stand confessed. In the absence of a public disclaimer, all three must of necessity be regarded as responsible. Again I say, let the innocent, if any there be, come out and assert his or her want of complicity. Meanwhile and at all times let it be remembered that the wilful confounding of trickery with materialization is an attack upon honest and true mediumship and mediums."

"BRONSON MURRAY."

"New York, April, 1882."

We are not at all sorry that Mr. and Mrs. Hatch and Mr. Charles R. Miller have placed themselves in a very awkward position, to say the least, in reference to this most unjust and uncalled for public impeachment of the integrity and good faith of Mr. and Mrs. Hull. If there were any three persons who had a right to believe Mrs. Hull innocent of any attempt to deceive, at the seance given by Mrs. Hull at the residence of Mrs. Dunham, it was Mr. and Mrs. Hatch and Charles R. Miller, and that they should have gone out of their way to help the enemies of Mr. and Mrs. Hull to injure them, by publishing that letter, was certainly a most ill-advised, if not inexcusable act of injustice and wrong to them. It is useless for Mr. and Mrs. Hatch to think that Mr. and Mrs. Hull were any less given over to a "greed for gain," when quartered with them at Astoria, than she was when the guest of Mrs. Dunham, in New York, invited there at the urgent request of Mrs. Dunham, on behalf of her invalid daughter, who earnestly desired to be present at one of Mrs. Hull's seances—an invitation that Mrs. Hull accepted with the benevolent purpose of gratifying an invalid lady, and at the sacrifice of the personal comfort, if not at the risk of her life, for Mrs.

Hull was herself anything but in good health at the time. We can conceive of nothing more unjust to Mrs. Hull than that Mr. and Mrs. Hatch should intimate, in that pointed manner that they believed that she was actually and justly exposed at Mrs. Dunham's. Had any of the spirit forms that appeared at Mr. Hatch's own house been seized in the ruffianly manner that the spirit was seized at Mrs. Dunham's house, the consequences would have been precisely the same; Mrs. Hull would have been terribly injured in her person and reputation, and Mr. and Mrs. Hatch would no doubt have been the bitterest accusers of the innocent medium. But the meanest part of that letter was that in it Mr. Hull should have been held responsible for deceptions that not even McVickers and Sammis had the hardihood to say that he had any hand in practicing. We have not a doubt that the materializations which Mr. and Mrs. Hatch express such unbounded confidence in were what they purported to be, but if we thought or had any reason to think, that Mrs. Hull practiced deception at Mrs. Dunham's, on the 17th of March, we would have no reason to believe that she did not do so at the residence of Mr. Hatch. Either Mrs. Hull was not honest when at Mr. Hatch's, or she was honest when at Mrs. Dunham's, and to pretend anything else is irrational, to say the least.

There are some things that are too intolerable, and at the risk of losing the good-will of Mr. and Mrs. Hatch we must say, that to adjudge Mr. and Mrs. Hull as being governed by a 'greed of gain' because they were willing to give to others than themselves, and a few other selfish and exclusive sympathizers with them, an opportunity of meeting and conversing with their 'celestial friends,' was a mistake that we know they will on serious reflection admit. "Pure motives with perfect harmony" have nothing to do with the power of spirits to manifest through mediums. The things needed are spirit power adequate for the purpose, and a medium through whom that power can be used.

We have seen at the public seances of Mr. Holmes, Mrs. Holmes, Mr. Bliss, Mrs. Bliss, Mrs. Ross, Henry C. Gordon, Wm. Eddy, Mrs. Reynolds, and other mediums, as positive and absolute materializations of spirit forms, and in as great number and variety as ever took place at any private seance at Astoria or elsewhere, and this publicly and in the presence of scores of skeptical people, and in the most instances under the most positive test conditions. We cannot but regard the discouraging of materializing mediums from sitting for the public, by Spiritualists, as more reprehensible than the efforts of their Bundyite enemies to prevent them from doing so. Between the two, if possible the work of the spirit world would be arrested as a public movement. Had Mr. and Mrs. Hatch done themselves justice, they would have indignantly denounced the vile conduct of McVickers, Sammis, Collins, Bundy, and their Bundyite associates, and not justified it by implication as they have done.

Oh! how we loathe that petty meanness that begrudges to mediums their gifts, and the pittance they derive from the exercise of those gifts in the cause of truth. Until such sordid and grovelling feelings shall be rooted out from the breasts of those who call themselves Spiritualists, what chance has Spiritualism to grow? Shame! shame! shame! on such untimely and foolish littleness."

"SIGNS OF SALVATION." BUNDYISM ON ITS LAST LEGS.

In the *R. P. Journal* of last week, there are two columns of Bundyite desperation set forth, some of which we deem it proper to notice, as it may serve the charitable purpose of putting the poor Jesuit bantling out of future misery, by knocking it on the head. The first moan comes from Mrs. Maria M. King, who, with Andrew Jackson Davis and Wm. Eramette Coleman, have undertaken to screen the spirit enemies of Spiritualism, by saddling their iniquities upon Diakka and Devils. Mrs. King delivers herself in the following Bundyite specimen of untruthful insinuation and wholesale slander of Spiritualists and spiritual mediums, and shows that not even Pope Bundy is more at fault in that accomplishment than herself. She says:

"I must confess I feel deeply exercised at the present crisis in our cause. I regard the present agitation as pregnant with important results, since one particular doctrine put forth by some as of Spiritualism, is especially on trial, and we have to observe its practical bearings in society. The doctrine that evil disposed spirits have power to interfere when and where they will with mediums and manifestations is bearing its legitimate fruit in the theories put forth to shield impostors and impose upon the public as genuine spirit manifestations, the most barefaced frauds."

It is very hard to have to convict a woman of deliberate misrepresentation, but duty requires us to perform some very unpleasant tasks. If Mrs. King had referred, or attempted to refer to any spoken or published utterance, on the part of any person identified with Spiritualism, as its friend or advocate, who ever enunciated "the doctrine that evil disposed spirits have power to interfere when and where they will with mediums and manifestations," she would have had the poor excuse of sincerity to justify her misstatement. But as she manifested her knowledge of the fact that no person ever enunciated such a doctrine, by her avoidance of any such reference, we must conclude she made the misstatement deliberately and willfully. We know whereof we speak when we say,

no such doctrine has ever "been put forth" by any one. All Spiritualists who have qualified themselves by observation of the phenomenal facts of Spiritualism to know what is true and what false, in connection with those phenomena, know that evilly disposed spirits do at times, and when the opportunity is offered to them, interfere and cruelly and most injuriously interfere, with mediums and manifestations. But that they can do this at their "will and pleasure," or "when and where" they please, no one has ever alleged to our knowledge, extensive as our knowledge upon the subject is. If spirits evilly disposed and hostile to the dissemination of the truths made manifest by returning spirits through mediums, could interfere when and where they pleased, he or she would be a fool who would suppose that a genuine spirit manifestation would ever be given through mediums. Mrs. King must therefore take the consequences of having penned a deliberate falsehood. Fairness and honesty should prompt her not to misrepresent those who know what, in charity we suppose she is ignorant of, that bigoted spirit priests use every possible means to prevent the facts of Modern Spiritualism from being known. That they do not succeed in doing so in all cases is proof positive that they do not interfere when and where they please.

Mrs. King is guilty of a more inexcusable misrepresentation when she says:

"It has come to the point that tricksters cannot be exposed, no matter what they may do or how often they may be caught in the act of deceiving, because, forsooth, it is the work of evil spirits. The poor innocent medium must not be blamed, but must be upheld and encouraged to go on victimizing the public and gathering in the golden harvest. What a convenient scape-goat this dogma is and how it commends itself as a defence for the corrupt and villainous who would escape the consequences of their deeds of darkness!"

There reader, what do you think of the woman who will indulge in that reckless manner in slanderous insinuations and intendoes against Spiritualists and mediums, whom she has not the honesty to name, or mention the circumstances to which she hypocritically pretends to allude. Mrs. King but reiterates a Bundyite falsehood that has been so often repeated by her Bundyite brethren, and so repeatedly branded upon their foreheads, that it has become the indelible mark of a confirmed member of that slandering fraternity. These poor devotees of falsehood and defamation seem to have adopted the dogma that lies well stuck to and oft repeated, are more valuable to them than unquestionable truth. Well! it takes all kind of people to make up a world, and the Bundyite fraternity seems to fill a niche in nature, that no previous class of people were mean and dishonest enough to fill. That Mrs. King should be heart and soul in sympathy with the Bundyite "Harmonial Philosophy" and "Spiritual Fraternity" schemes to destroy Modern Spiritualism, is in accord with the eternal fitness of things. If she does not live to see the folly of her affiliations she will be fortunate, and herself mistaken.

The next Bundyite slanderer in order is, J. Murray Case, of Columbus, Ohio. This disciple of Pope Bundy says:

"There has been such a manifest disposition on the part of many Spiritualists to condone or cover any and all frauds, and to accept and encourage lazy, shiftless, degraded tramps, who profess to be mediums, doctors, clairvoyants, etc., that many of the better class of Spiritualists have quietly disappeared from public, awaiting, hoping, and praying for a pure and more elevating conception of this great work."

And this untruthful hypocrite and slanderer of Spiritualism, Spiritualists and mediums, has the brazen faced assurance to designate himself as one of the "better class of Spiritualists." This unusual case of self-righteous worthlessness and disgusting superciliousness, finds his proper place with John C. Bandy, A. Jackson Davis, Wm. Eramette Coleman, Maria M. King, the Brooklyn Bundyites, and all others who are laboring so hard to interfere with the work that the spirit friends of Modern Spiritualism are striving so hard to perform for humanity through their chosen mediums. We are heartily glad that Col. Bundy, in inaugurating his Jesuitical crusade against Spiritualism, opened a sluice-way through which all the hypocrisy, selfishness and dishonesty that found its way into Spiritualism, could and would be effectually drained out of it. J. Murray Case tells us that after having lodged in that sluice-way for two years, he was jarred out of his place by his Brother A. J. Davis, who, with his forty-three "Harmonialists" and "Fraternalists," from Brooklyn and New York, came floating, or rather rushing down Col. Bundy's sluice-way, and he was landed with them in the disgusting pool of Bundyite defamation.

The next defamer of Spiritual mediums and Spiritualists to slide down Col. Bundy's sluice-way, is one C. W. Cook, of Quincy, Illinois. As he landed head, ears and all, with "the cluster of fruit," composed of A. J. Davis, the "Harmonialist," and S. B. Nichols, the "Fraternalist," and their handful of followers, in the pool of Bundyism, he put up his shout, "I am cleansed in this defilement of defamation," if we properly understand him. Well, he may appear clean to what he was before he landed there, but oh, what a sorry sight he is to those who loathe wholesale defamation.

Another waif who has been swept into the current of Col. Bundy's sluice-way is L. B. Tobias, of Ottumwa, Iowa. He pity him. He is not innately a defamer, but is willing himself to suffer,

in order that all the fraud, falsehood and innate cussedness in Spiritualism may find its way into the pool of Bundyism.

Thomas Barlow and D. H. Rashbach of Canastota, N. Y., announce their arrival in Col. Bundy's pool of defamation, and seem to enjoy it. We are glad of it, for Spiritualism is well rid of such defamers of innocent and faithful mediums.

Lyman C. Howe, a dyed-in-the-wool Bundyite, seems fairly to revel in the mire of defamation of mediums. Well, it is natural he should, and who should object?

J. B. Loomis, of Florence, Mass., seems proud of the slime of Bundyism. He must have little reason to be proud of anything else.

W. C. Waters, of Bordentown, N. J., smears himself all over with Bundyite slime, and thinks it makes him feel better, on a three years' bed of sickness. We should think his physical afflictions should have taught him to avoid insinuated falsehood toward people he dares not name.

J. G. Jackson, of Hockessin, Delaware, splurges around in the Bundyite fifth, as if it was his nature to enjoy it. Well, he is fortunate in having even that much to enjoy. What would he have done, if Col. Bundy had not made that pool and sluice-way to take him out of Spiritualism, in which he was so miserable?

C. D. Grimes, of Sturgis, Mich., joins the Bundyite crusade against mediums and manifestations. So much the worse for him. He is a Simon-pure Bundyite, and as such can do neither Spiritualism or mediums any harm. It is such sample bricks as he is, that shows what the Bundyite reservoir is lined with.

Sarah E. Howe, of Fredonia, N. Y., publishes her shame through the *Journal*, by joining heartily in the wholesale slandering of Spiritualists, Spiritualism and mediums. We blush for her.

Z. Perin, Mayor of Clyde, Ohio, and Mrs. F. A. Perin, Post-mistress of the same place, are proud to proclaim themselves to be Bundyites and enemies of dishonestly assailed mediums. Who would expect anything else? Clyde has justly earned the palm for anti-mediumistic infernalism. Let her make the most of it, for that must be little enough truly.

W. D. Scates and W. Arkins, assuming to represent their county, in which is located Union City, Tenn., seem proud of their bath in the pool of Bundyism. If they knew what a sorry sight they present, they would not insult the people of their county by claiming to represent them in that plight.

B. B. Lake and Mrs. Loe L. Lake, of Blachleyville, Ohio; Thomas Harding, of Sturgis, Mich.; E. M. Ripley, M. D., of Unionville, Conn., and W. W. Currier, of Haverhill, Mass., publicly take their stand with John C. Bundy in his systematic, organized and persistent war of slander and misrepresentation upon Spiritual mediums and the work that spirits are carrying on through them.

And now we propose to bring these wholesale slanderers to the bar of public justice. Any one, or all of you, name if you can and dare, the people against whom you aim your insinuated slanders, and a part of ground on which you base your vile and dishonest attempt to arrest the Spiritualistic movement. Remember that Spiritualism and spiritual mediums are upheld and sustained by a power that your puny opposition cannot so much as check, much less arrest. We thank you, however, that in your blind hostility to the work of the spirit world, that you have taken yourselves out of the Spiritual movement to oppose it. The mischief that you have been permitted to do as Spiritualists (professed), you can never continue to do as Bundyite enemies of it.

We pity you, you poor impotent tools of the powers of spiritual darkness, for you will have to drain to the dregs the poisonous decoction of Bundyism, the principle ingredients of which are conceit, falsehood, slander and selfishness. A little while—and then death to all your hopes and schemes. When the public come to see you as you are, as they now must do, your time will have come to sink into oblivion.

THE BROOKLYN, (N. Y.) "SPIRITUAL FRATERNITY" CAPTURED A TARTAR IN MRS.

M. H. RATHBUN.

Mrs. M. H. Rathbun of New York City, lately delivered a lecture before the above "Fraternity" on "Mediumship: Its use, and abuse." Some of the parts of that lecture which rebuke the Bundyite tendencies of that organization, we quote as most appropriate, and deserved by those whom she addressed. She among other things said:

"Every medium has a power and force of magnetism peculiar to him or herself. Each medium is a magnet of greater or less force, and through these magnets the spirit world acts upon the universe and its inhabitants. No mortal understands, therefore no one can explain, the laws governing the manifestations through these magnets; hence the multitude of mystifying and perplexing evidence mixed with clear and absolute testimony, which comes so frequently to those who seek, and to those who will not seek. Mediums of all classes seem the least aware of the laws by which they must be held, in order to give out clearly into the world of mortal form the world of spirit."

"Knowing, then, that the power of mediumship is vast, and beyond mortal computation or classification, let us become as little children, humble and anxious to learn by every and all means of the laws controlling this grand gift."

"So far as I know, or have been able to ascertain, every so-called fraudulent medium, or those who are said to be guilty of deliberately concocted fraud, is admitted by all who know whereof they speak, to be able under the right conditions to

give genuine manifestations. If this be true (and we doubt it not), is not our duty apparent? Shall we not gather them into a protective fold, where they cannot be reached by deceiving spirits, either from this life or from the other? We foresee great trouble in the selection of persons fitted to become members of this fold, for where shall we find those who never deceive? who never tell a lie? who never evade the truth? who never color their expressions until the line of misrepresentation is reached and crossed? who never slander a fellow-being? who never extend the hand of seeming friendship while in their hearts the demon hate is hidden? who never are uncharitable? who never turn from distress for want of sympathy? who never condemn without evidence? who never malign another? who never accept for truth what seems to be truth, without examination? who never turn a deaf ear to the cries of the oppressed? who never refuse a hearing to the unjustly condemned? Where shall we find mortals for this position whose qualifications are beyond question.

"Would it not be well for us to become less active in investigating mediums, and investigate ourselves awhile? If we should devote much of our time to destroying the weeds, and cultivating the plants in our own gardens of life, I predict greater happiness for ourselves individually, and the dawn of the millennium in the world collectively."

Had Mrs. Rathbun been content to close her lecture at that point, she would have struck a deadly blow to the very heart of Bundyism, for addressed, as her remarks were, to such an audience of inveterate Bundyite enemies of spiritual mediums, her scathing impeachment of their honesty and good faith, truthful and appropriate as it was, would have been unimpaired. But having shown that no one could be found who was competent to adjudge any medium, she goes on to recommend that such incompetent persons shall take in hand that for which they have no competency to perform. Mrs. Rathbun continues:

"One of the cardinal points of Spiritualism is, that we begin spirit life just at the point where we leave the earth life. Our experience teaches us that false and deceiving spirits disembodied, must greatly outnumber the trustworthy and reliable; this being also true of earth's denizens, it takes no great round of reasoning or logic to discover the precipice upon the brink of which the medium stands when yielding to the demands of a large and promiscuous circle."

"When a medium has become so unfortunate as to succumb to his or her own avarice and duplicity, or to the evil influences brought to bear upon all combined, making the downfall the more certain and the more pitiable, then presents itself the pressing need of a committee empowered to protect said medium or advise all such mediums to leave the field in case they refuse such protection. Let these mediums continue under the control of this committee until they shall have gained sufficient strength of purpose to once more stand in the public arena of spiritual manifestations."

Perhaps we should not be surprised that Mrs. Rathbun should not have considered it safe to throw this tub out, to amuse the Bundyite whale which she must have aggravated to the whitest heat of anger by her scathing analysis of the characteristics of that monster; but it will hardly serve that purpose, for even the maddest Bundyite that floats on the crest of the wave of Bundyism can see the absurdity and inconsistency of Mrs. R.'s ruse, and will pay no attention to it. The aim and purpose of every Bundyite is not to protect mediums and aid and encourage them to exercise their mediumship in the public propagation of truth, but destroy them or drive them from their spirit appointed work. The protection that mediums need is that which is given them by their spirit guides and guardians, which will in every instance prove ample, if mediums will have the patience, with and confidence in them which is necessary to that protection. No genuine faithful medium has been crushed by mortal power. Only such mediums as have turned against their disinterested and faithful spirit attendants, and trusted to the advice and counsel of their mortal enemies, have ever been overcome or driven from their work by the devilry of inimical spirits or hostile or treacherous mortals. In closing, Mrs. Rathbun very well says:

"When we have the manhood and the womanhood to act up to our highest knowledge, then shall cease this wholesale abuse of mediumship. Meantime let us be true to the spirit world; let us cherish and protect as best we may the instruments upon whom we must rely, to a great degree, for the advancement of Spiritualism."

"Before we condemn mediums as frauds let us grant them a hearing; let us count reason above ranting, and bear in mind that often the loudest outcry is simply the voice of a single individual—so one should not be unduly influenced thereby. Most of all do we need the quiet, but effective, systematic work which is the result of deep thought, calm reflection and the wise interchange of ideas. May God and the angels hasten the day when we shall become strictly true to ourselves and each other. Then will mediumship become a boon rather than a bone of contention; then shall we cast off our ugly characteristics and blossom as the rose, and mediumship will be to us a power which we will use but never abuse." [Applause.]

We heartily thank Mrs. Rathbun for this timely lecture to the "Brooklyn (N. Y.) Spiritual Fraternity," and hope that as:

"While the lamp holds out to burn
The vilest sinner may return."

that the Brooklyn Bundyites will repent of their past injustice to mediums, and return to Spiritualism wiser and better men and women than they have shown themselves to be in the past.

REMEMBER the Children's Progressive Lyceum, at Thompson Street Church, (Second Association of Spiritualists of Philadelphia) between Front street and Frankford Road, every Sunday afternoon at 1 o'clock. Conference and circle combined at 3 o'clock. All are invited.

BUNDYISM, "HARMONIALISM" AND "FRATERNALISM" ONE AND THE SAME THING—FALSEHOOD, SLANDER AND HYPOCRISY THEIR MUTUAL ATTRIBUTES—BUNDY, DAVIS AND NICHOLS THEIR EXPONENTS.

In the *R.-P. Journal* of May 1st, we have the following specimens of the methods which Bundyism has been using to oppose Spiritualism: It is well that this vile business should be presented in this unmistakable form, for it takes away all possible excuse for any one claiming to be a Spiritualist, to seek to excuse or palliate the infamous conduct of the dishonest scoundrel that fills the editorial chair of the murdered S. S. Jones. Under the head of "General Notes," this slanderer says:

"Carrie Sawyer, late of San Francisco, where she has flourished after a precarious fashion for some years, until her barefaced frauds grew intolerable to people there, is now travelling eastward, peddling her stale wares. She is an unmitigated nuisance and wholly unworthy of countenance, and not to be tolerated in decent families."

"This impudent, lying slanderer of a woman, whose only offence is that she is gifted with extraordinary mediumistic attributes, and is willing to allow spirits to use those attributes to manifest themselves to their friends of earth, penned that article while occupying the editorial chair made vacant by the bullet of an assassin, that he might do the infernal work of treachery to truth in which he is engaged. Loaded with a weight of conscious guilt that is beyond the reach of present remorse; broken down in health; and at his wits' end to float his slanderous publication; this moral monster with the venom of a crushed copperhead, seeks to do what further injury he can by striking at the mediums at whose hands he well knows he and his treachery have received their death-blows. To such an extent has he spent his venom in striking at them in the past, that his power for harm is at an end. Nothing that John C. Bundy or his paper can say against any medium can do them any harm. Spiritualists have been made to know the innate meanness and dishonesty of this journalistic hypocrite, and are no longer influenced by anything he may say or do. We congratulate Mrs. Sawyer that she has the brutal and cowardly enmity of this lying slanderer; for her merits as a woman and a medium could not be made so plainly manifest in any other way. Mad, indeed, must Bundy be, when rendered unable to see the ruin he evokes by lies that every honest and unprejudiced person who attends Mrs. Sawyer's seances must know he is guilty of. Many are the inquiries made of us as to when Mrs. Sawyer expects to reach Philadelphia. Her coming is looked for with the greatest interest."

Reader, remember Bundy never attended a seance given by Mrs. Sawyer, and has not dared to give any authority for, or state a fact that affords the least excuse for his slanderous efforts to injure her. Besides, if he knows anything in relation to Mrs. Sawyer's seances, he must know that she refuses peremptorily to sit in promiscuous public circles, unless placed under such test conditions as will protect her against the Bundyite devils who watch every opportunity to do her injury. This hypocrite has pretended that his aim was to compel mediums to give their seances under test conditions. His brutal and groundless attack upon Mrs. Sawyer shows that he is as dishonest in that pretence, as in the pretence that he is a friend of Modern Spiritualism.

This slanderer of mediums goes out of his way to attack other mediums whose labors and influence in behalf of Spiritualism he would like to destroy. We refer to the following impotent manifestation of hatred and petty meanness:

"Ralph J. Shear, claiming to be a medium for spirit materialization, has gone into partnership with the notorious James A. Bliss, and thereby is shorn of any claim to confidence on the part of the public. Those who desire to be blissfully sheared at a dollar a head, can learn the whereabouts of these wool merchants by applying to the headquarters of such people—the *Banner of Light* office, Boston, or at its Philadelphia branch establishment."

We know very little from report or otherwise, as to the nature or extent of Mr. Shear's mediumship, and therefore cannot speak of it with that confidence that we can of the mediumship of Mr. Bliss; but in relation to the latter, we say without hesitation, that no medium lives to-day whose mediumistic gifts are more varied or more remarkable, and none who has been more faithful or useful since he became developed as a medium. For nearly five years he has been subjected to the lying slanders of this Bundy, with no other result than to make his merits and claims as a medium better known. If there was no other evidence of the importance and lack of influence of Bundy and his journal, the fact that his efforts to injure Mr. and Mrs. Bliss, during so long a time, have resulted in not the least injury to them, or the least obstruction to the great work they have been doing, is more than enough to show the futility of their war upon mediums. Any body but a malice-dazed fool would have seen this long ago and desisted.

Bundy repeats the shallow impertinence that MIND AND MATTER is a "Philadelphia branch establishment" of the *Banner of Light*, the office of which paper, in Boston, it designates as the headquarters of mediumistic swindlers and frauds. The lying hypocrite well knows that the *Banner of Light* people are about as much in sympathy with us in our defence of outraged and slandered

mediums as is Bundy and his *Journal*. That he should continue to repeat so groundless a lie shows how incapable he is of telling the truth about anything. If the *Banner* by its silence does not admit the charge of keeping a headquarters for swindlers and frauds, it certainly admits a degree of cowardice that is not lessened by its hypocritical pretence of indifference.

PROF. HENRY KIDDLE'S REPLY TO THE BUNDYITE DECLARATION OF WAR UPON "QUASI RESPECTABLE SPIRITUALISTS" AND SLANDERED MEDIUMS.

We commend the *Banner of Light* for the courage it has displayed in allowing Prof. Kiddle to show up the late proceedings of Andrew Jackson Davis and S. B. Nichols and their Bundyite coadjutors in their true light. What many narrow-minded and prejudiced Spiritualists would have condemned, if the naughty editor of MIND AND MATTER had said it, will see only justice in Prof. Kiddle's scathing review of the conduct of these opponents of peace in Spiritualism, who sail under the banner of "Harmonialism" and "Fraternalism" only the more effectually to create inharmony and to foster ill will in Spiritualism or among Spiritualists. By wearing sanctimonious faces, and keeping up an eternal whine of empty and meaningless professions of a desire for harmony, love, purity, truth, honesty, and every other virtue that the benevolent friends of humanity alone sincerely possess, these "Harmonialistic" and "Fraternalistic" allies of Bundyism, have managed to deceive some good and honest friends of Modern Spiritualism into believing that they are in a degree honest and sincere. Neither they, nor those who are deceived by them, think it worth while to manifest any consistency between their conduct and their professions, and so they continue to defy common sense and outrage all forbearance by their utterly ignoring in their practices, what they so vigorously preach.

Apart from the *Banner of Light* having given Prof. Kiddle's reply to these canting hypocrites led prominence, the *Banner* editor, backs it up with the following unusual editorial approbation. In a manifestly deliberate and labored manner Mr. Colby says:

"In the forty names so pompously displayed in the 'Martial Music' manifesto of A. J. Davis, we recognize only seven—all the rest are 'Metropolitan' strangers. Verily straws show which way the wind blows. Do not fail to peruse carefully, Prof. Kiddle's excellent letter in another column."

Well, we are thankful for that much pluck on the part of Mr. Colby, and although surprised, are agreeably surprised, to find that the *Banner* is not lost to all sense of shame, in its submission to the insolent castigation it has been receiving from the *R.-P. Journal* and those who sail on the crest of the "tidal wave" of Bundyism, under the rag of that anti-Spiritualistic sheet. In time, the *Banner* may find that pusillanimity and evasion of duty are as unprofitable as disgraceful.

A RE-ORGANIZATION OF THE KEYSTONE SPIRITUAL CONFERENCE.

At the last two meetings of the Keystone Conference of this city, steps were taken to establish a formal and permanent organization of that institution. Accordingly at the meeting on last Sunday afternoon, a declaration of the objects and purposes of the organization, which is as broad and liberal as it is thoroughly Spiritualistic in its scope, was adopted without a dissenting voice. Under that declaration a constitution was adopted providing for the election of one President, one Vice President, a Secretary, a Treasurer, three Trustees, and a board of five Directors, as the officers of the Association. On motion, the election of those officers, to serve until the annual election in January 1883, was postponed until Sunday May 21st. It is most desirable and important that all who feel an interest in this organization and its objects shall then be present, to register themselves as members, and take part in the election of the officers.

These conferences serve a most useful purpose in awakening an interest in Spiritualism and meet a want that Societies, that devote their efforts solely to supporting public professional lecturers, cannot supply without confusion. In their general aims and purposes the courses of both are parallel, and cannot properly cross or in any way interfere with each other. The movement has our hearty sympathy, and will have our co-operation in any other way than to be concerned in any official position which it would not be in our power to efficiently fill. Let all who believe in the utility of the movement join heartily in the work.

A Card.

Having located for five or six weeks at 1208 Mount Vernon Street, I should be pleased to have all honest investigators call upon me who wish to receive what truths and light they can receive through my mediumship. My office hours will be from 9 A. M. to 1 P. M. and from 2 to 5 P. M., Sunday excepted. Persons wishing to engage me for private seances in the evenings, must make a written or personal application. I do not expect to be in this city over two months at farthest. Fee \$1.00 per hour. Spiritual and physical diagnosis given with every psychometric reading.

WILLIAM H. DRAKE.

Psychometer and Seer.

Philada., Pa., May 2, 1882.

Men and Ladies Wanted. See Curran's advertisement.

A Veteran Medium and True Philosopher.

Editor of Mind and Matter:

While recently reading the reports from the seat of war, I have often had an impulse to write a few lines, but hitherto have refrained. I have been pleased and mortified by the course pursued by the actors of the drama. I often think that history is repeating itself. As the record goes, it took the Jews forty years to go from Egypt to Canaan, a journey that might have been performed in eleven days, if they had gone straight along and not been growling about their mediums, and making a calf while their leader was in the mount communing with spirits. And the spirit that led them became so jealous that he wanted to have every medium killed that did not pay homage to him, and dance according to his music—denouncing all as frauds that did not bow at his shrine. And old Saul inspired by the same spirit declared all mediums were frauds that did not comply with his test conditions; and he sent out a decree to have them all put to death who did not speak his shibboleth. But at last he became so bad himself, that his own guides went back on him, and he was detected practicing fraud himself, by one of those mediums against whom he had sent forth a decree of death. One of those whom he had pronounced a fraud proved him to be a fraud, and called up the spirit of the very man who had put him in the exalted position which he then occupied, who pronounced him a treacherous coward, and passed sentence of death upon him, which was executed the next day. And this same Saul passed sentence of death upon Jonathan, because he tasted of a little honey contrary to his edict. The people, however, appreciating the courage and valor of Jonathan said, "He shall not die," and Saul wilted. And this same Saul got jealous of young David, who appeared to be a better medium, and who had a few more friends, so he swore vengeance on him. But Jonathan said, "I step into the gap," and he showed the treachery of Saul and was victorious and stood next to king David.

Now we have been thirty-four years on the road to Canaan and if we get there in six years more we shall do well. But mark well of the grumblers and growlers, and fault-finders, and of all of those treacherous "cusses"—they died before the hosts of Israel passed over Jordan into Canaan. Amen.

But Caleb and Joshua, because they had another spirit, with them, went in and took the land; and the sequel proved that some of the sychophants, sent their progeny over Jordan, but they had to kill a score of *ites* before they could build the Temple in peace.

As we come down to the days of the Nazarene, we find then a man by the name of John, who had cut quite a figure in Judea; but when he saw his fate, he was honest enough to say, "I must decrease," and he took his downfall with a good grace. History is repeating itself in the decrease of John, but with an imploring grace on his part.

When I see the wars and contentions in the ranks of Spiritualism, I say history is repeating itself. The Jews were always at war—the ten tribes revolted and were lost in history, which gave a fine opportunity for Joseph Smith to write the Book of Mormon, so as to tell where the tribes went. Thus has Mormonism sprung out of the wars of the Jews.

The Christians have been fighting in their own ranks for centuries, and they only ceased to kill each other when they were forced to do so by infidels. But they are a little more quiet on the Potomac of Christianity now, for like Herod and Pilate, who became friends in order to kill Jesus, so the churches are becoming friends to kill Spiritualism and Liberalism.

So I look upon the present contest with interest, hoping that the right will triumph. I was deeply interested in reading friend Hazard's article, on the higher aspects. I have been a preacher over thirty years. The first few years of my ministry, I spoke by inspiration, but I became infected with this "higher aspect" fervor and began to use notes. But eighteen years ago, the spirits made me vow never to use notes in the pulpit, and since then I usually get my subject after I get into the pulpit.

Methodist ministers were once a power when they preached by inspiration, but when the schools began to manufacture preachers to order, the pulpit fires fell below zero. Money makes them, money buys them, and money controls them after the purchase. Any church or people that tries to kill off their mediums, or to quench the fires of inspiration will die. And they ought to die.

As a medium, let me say, that no one but a medium can realize the danger of being siezed by another, when under control. I was once siezed by a person, and I threw him down. Then a very strong man pushed me on to a bed, and I became prostrated, and it took over an hour to bring me out of that condition. I felt the effects of this interference for nearly a week. After that I refused to sit in circles without a pledge that no one should lay hands upon me. I would not risk my life and health among such a class of persons. My guides often refuse to let me sit in circles with a set of spies and critics, as such influences affect the medium prejudicially more or less. When these (I came very near saying fools) have had the experience I have had, they will never think of laying hands on a medium, unless they are heartless scoundrels.

Once coveted the gifts of mediumship; but as an old medium in Chicago once said to me, "If I had known twenty years ago what mediumship meant, I would not be where I am now." So I say, It brings neither friends nor money. It is poor pay in this life—poverty, scorn, reproach, and curses. A person that is shrewd enough to play the fraud and make money out of it, knows enough to get a living in some other way. No, gentlemen, (if that is not a misnomer), mediums deserve your sympathy instead of receiving your curses.

But many Spiritualists do not give their mediums as much credit as the churches do theirs. The churches admit the genuineness of the manifestations, but say it is all of the devil. But as Spiritualists have no devil to lay it to, they charge it upon the medium. I prefer the charity of the churches to yours; and we might well pray, "God save us from our friends."

I am two thousand dollars poorer to-day than when I renounced orthodoxy; but I would not preach what I once preached and believed, for double that sum. Spiritualism will not prosper until the mediums are regarded in a different light. If mediums are all frauds, we have nothing on which to build the temple of Spiritualism. A person would be a fool to play medium unless he or she could get more honor and money out of

it than I have. While I was with the Shakers at Mount Lebanon, Eldre Evans tried to drive a control from me, because he was determined that no spirit should come into his family but a *Shaker* spirit. The result was that the control took me out of the house and kept me there about two hours on a cold night, which came near ruining my health and mind, and for three weeks I was nearly insane. But I made him pledge himself never again to lay hands on me when under control.

No person in this age can be a successful medium while harassed with poverty, loaded with curses, and branded as a fraud. A person that dares not trust his or her eyes and ears and other senses, without seizing mediums, had better quit the investigation, or call himself or herself *non compos mentis*.

Although my mediumship has cost me ten dollars where it has brought me one, I am a medium nevertheless, for I have had curses enough to pay for the odd nine dollars out of the ten. If prayers are worth anything, even a nickel a piece, I am well paid; for the church has been praying God to send me back ever since I left. So I may in the end come out a little ahead.

I ought to be capable of lecturing, for I preached over thirty years, and was a successful preacher too, without boasting. If any body wants enough to hear me to pay my expenses to and from the place, and board me while there, they can have my best services; but I cannot afford to give more than my time.

I have bought a little home here and have got it partly paid for, and I am really happy, and can sing with very good grace:

"In poverty he's happy,
For he knows he has a friend,
Who never will forsake him;
Tho' the world should have an end."

Now, Bro. Roberts, I see the battle is waxing hotter and hotter, but I guess you are able for it. I do not agree with all you say; but, sir, I admire your courage—I honor your sincerity—I have confidence in your ability—and I glory in your success. I believe you will triumph at last, and your enemies will then say that Roberts fought for the good of the cause, and not for friends nor money. Such a compliment as that will be better than gold.

In regard to materialization, personally I know nothing, never having felt able to pay the expense of attending a seance, and no one having favored me enough to give me an invitation to witness that phenomenon. So I am not a proper judge about it. I only take it on faith, as I once did the orthodox Christian creed.

Yours for the right, P. A. FIELD.

Prospect Park, Ill., May 2, '82.

(God bless our dear old friend! We are stronger for his words of generous appreciation, and the deep instruction of his experience as a medium. Friends, see that this true friend of Spiritualism has an opportunity to inculcate his stores of knowledge and most enlightening experience.—Ed.)

A Spirit Communication That Brought Peace to a Sorely Tried Mortal.

Editor of Mind and Matter:

The following communication was received a few years ago. There came along a Guernseyite Quaker preacher. I went to hear him preach. The Friends singled me out, and he pitched into me like a thousand of bricks. They thought they would knock Spiritualism out of me. They only incited my mind to deeper action and more thorough investigation; and the result was that they planted me deeper into Spiritualism than I was before. My convictions of its truth have been more confirmed day by day, since then. At that time I was a little troubled about it and it was then I received the communication from a dear niece in spirit life, which I send you. I am as thoroughly convinced that the communication came from her as that I have a soul in my organism.

Winona, Ohio. AARON VOTAW.

COMMUNICATION.

DEAR UNCLE:—I am here with thee, and came with thee, and am with thee daily, in thy discouraging condition. Oh! I am happy to meet this opportunity to say to thee—be of good cheer—the cloud is dispersing—clear sky is near to view. If I could control better, I would say much to thee; but I am afraid I cannot get perfect control at this time. I want to say that I have been deceived and disappointed as to the future life. I was taught as thee well knows to attend meeting and submit to all the creeds and catechisms that the church saw fit to hold up to its members. I was taught to worship God on a throne of gilded sapphire, and that if I did right, I should walk to him in a path of gold and salute him through the pearly bars—that I could go no nearer—and then if I did wrong the burning lake was held up before me. I entered this world with terrible dread of its realities, fearing hell and dreading God; for I thought Him a stern Father, rebuking me for my little follies and grievances in that world. But think of my consternation when I awoke up over the river, to meet my dear mother and all the rest of the dear and near friends I loved so well on earth, with open arms to receive me. In the heavenly spheres my friends conducted me to the sphere of their adoption, and told me that I would follow them soon, and progress on and on, forever, until I came within the celestial spheres. I was confounded and amazed, and knew not how to believe; but when I found my duty was open before me, then I began to feel happy, and to realize my situation. Now I know, too, that I can come back to thee, and comfort and assist thee in many ways. And, now, uncle, my advice to thee would be; investigate our religion, the religion of the spirit world, and believe in it. Try to bring thy mind in rapport with us, and I know thee will enjoy more real pleasure than all the churches on earth can give thee. I wish not to discourage thee from attaching thyself to any sect thee may wish, that is in harmony with thy feelings. I would not discourage any from joining church if they feel they ought to and are satisfied it is for the best for them. The spirits often encourage their friends to attach themselves to some denomination that gives them some knowledge of a spirit life, in some form and cultivate their religious ideas. Well, now thee wilt perhaps think I have said enough, but I am anxious for thy spiritual welfare, and if I can assist thee, I am glad to do it. I would like to talk to thee every day if I could.

From thy niece, DEBORAH FRENCH.

[Fortunate is the man or woman who has in spirit life such friendly spirit solicitude as that which friend Votaw was the recipient of in hours of doubt and darkness. He did well to receive that loving overture of spirit intercourse, and has reaped his reward in that peace of mind that exceeds all mortal consolation.—Ed.]

Letter From Judge Carter.

CINCINNATI, May 13th, 1882.

Editor of Mind and Matter:

I have just received MIND AND MATTER of to-day, containing my narrative of the "Cincinnati Miracle," and I am highly gratified at the style and manner in which it is printed. There could be nothing better in print for a newspaper than the nearly half-size *fac simile* of the antique Greek and Latin words and sentences, which contain so much and mean so much more than is possible to translate or render into English. I regret to say, for the Greek and Latin style of phrase and peculiar and particular words will not admit of exact transfer or translation. You and the engraver of the *fac simile* deserve and have my most hearty thanks for your exquisite venture and accomplishment. The *fac simile* is absolutely exact, and looks so well and handsome on the second page of MIND AND MATTER, that it must please every person who has the good fortune to see it. For its execution and publication you and your paper have obtained the good thoughts of aesthetic readers, and won golden opinions from all sorts of people. I hope and trust that you will be amply compensated for your meritorious work, and that MIND AND MATTER will deservedly profit by it.

I am sorry that you were not enabled to obtain Greek type of later bearing than the letters of the *fac simile*, to place the Greek words and sentences in, after the *fac simile*, as I did in my manuscript, for this would have been exceedingly acceptable to Greek scholars, some of whom I know will read your paper. And it is proper for me to say that your printer has made a few mistakes in printing the English of the antique Greek. For instance, "etmoion" for "etmoion," "gnomia" for "gnomai," "poielon" for "poiston," etc. And then again, the printer, it seems, could not make out my translation of "vincanos aruspices." It was "periwinkle prophets," that is to say, prophets of no more estimation or regard than periwinkles or little minnows of the rivers. But on the whole, I am pleased with the publication. It looks well, and it does well, and will, I think, be generally understood and appreciated. Again I thank you.

In your editorial remarks calling the attention of readers to my article, you seem to think that it is necessary to remind me that my setting up a *miraculous* claim for the remarkable manifestations is questionable. Now, friend Roberts, you well know that I am no miracle believer or peddler. I believe not in miracles and peddle them not. All so-called miracles are in accordance with nature and natural law. I used the term "Cincinnati Miracle" to enlist and command attention, and every reader will understand in what sense I use it—a great marvel!

I have more "miracles" to record, coming from the spirits through the excellent medium Jesse Shepard. I have enough through him, indeed, to fill a volume. I may give you one or two more of them, "*Si vous plait*."

Your friend, A. G. W. CARTER.

[Translated from the German.]

LEIPZIG, April 9th, 1882.

WM. B. FAHNESTOCK, M. D.—HONORED SIR:—In MIND AND MATTER of March 11th, 1882, I find an article by you on Statuolence and its uses, etc., the contents of which prompts me to translate and insert it into the "Psychological Studies," (Leipzig, by Oswald Mutze, ix vol.). The May number in which it will be contained, I will take the liberty to send you. I regret very much you do not read German, else you would not fail to feel interested in the notes and notices in the "Psychological Studies," from September last to date. As translator of the case of Miss Vennum, I submitted the spiritual phenomena to sharp criticism, and arrived at the conclusion that they were, in fact, subjective fancies of the medium herself, and of the persons present by whom she was influenced. For some time I had my attention fixed on this matter, when the manifestations at Terre Haute induced me to express my opinion on the subject. Meanwhile I noticed your article, which reminded me of a letter of yours, that was handed to me with your work, by Mr. Mutze, published in June 1874. "Statuolence; or, Artificial Somnambulism," Chicago, Ill., S. S. Jones, 1871, pages 328.

The book was in the pressure of other business laid aside, as I regret to say, and I had to hunt it up in order to discover—that you were then already, as far as I had gotten, through an experience of ten, yes almost twenty years, in all spiritual phases. I agree with most of your views, somewhat modified in consequence of well-founded experience.

The purpose of this, my present letter, is to inquire whether you have since published a new and increased edition of your most interesting work in regard to this subject? It would have been to me, and perhaps to many others, of the highest interest, if you had included the newest phases of materializing mediumship into the circle of your explanations. An attempt of mine is to be found in the April number of the "Psychological Studies," accompanied by notes. This matter does not seem difficult to me—but it is no easy task to make it comprehensible by others. Your extensive experience in experiments of this kind, surely enables you to furnish numerous explanatory instances.

I notice that you are to this day, not understood in America, although you have been working for so long a time. Most people, and most Spiritualists included, must be wanting the organ of criticism in a great measure, and have more than a due share of love for the wonderful. I have been a Spiritualist since 1853, and have furnished to my nation a large amount of translations of English and American articles, with the help of his Excellency, the Russian State and Privy Counselor, Mr. Alexander N. Aksakow, of St. Petersburg, which translations were intended to excite a desire for the study of these phenomena. But the learned world considered all this, here, American humbug, and lately only succeeded through Hansen in unison with Slade, in demonstrating this problem, and a new and encouraging spirit seems to unfold itself. I wish in recommending your work on "Statuolence" to our physicians and scientists, to furnish them also with a sketch of your life and other respective writings, so that the work of your life shall not be lost to thorough going German investigators in times to come.

For the present I beg you to accept these lines as a token of belated but sincere thanks. As I am not sure in regard to your residence, after a space of 8 years, I send my letter in care of Mr. Roberts of Philadelphia. Very respectfully,

Dr. G. C. WITTMIG, Leipzig, Korner-Str., 2b. Germany.

Mrs. Julia M. Carpenter.

VINELAND, N. J. May 13th, 1882.

Editor of Mind and Matter:

I have this moment returned from accompanying the medium, Mrs. Julia M. Carpenter to the cars, and I fear I may not do justice in giving you notice of the beautiful work she has done here in only one week's labor. Being on her way from Washington, where she left her husband lecturing, to her home in Gloucester, Mass., and stopping with us, she has been thronged by the anxious souls here, to catch a living witness through the noted medium, of the existence of their loved ones gone from their sight. In five days, though wearied from her labors before arrival, she gave twenty-five sittings, being obliged to decline many more, and satisfied all that were fortunate enough to obtain sittings. She gave names of friends standing by, described them by her wonderful clairvoyance, told their habits, and clairaudiently heard them talk, and in one instance the initials of a name of the spirit came upon her arm. "How did you get these facts?" said one of the most skeptical, who had been a strong opposer: "The spirit tells me," said she.

Of all the mediums who have come to Vineland, Mrs. Carpenter has awakened the greatest interest. Fraternally,

R. M. ADAMS.

Why is Man Immortal?

Editor of Mind and Matter:

One of the lessons disclosed in the literature of Spiritualism is the wide conflict of ideas and beliefs prevailing in the spirit world respecting some interesting and important questions of fact. For instance, spirits describe their world as being peopled with beautiful birds and animals; but, when interrogated respecting their origin, nature and destiny, my experience has been that some allege that in their world they exist ideally, and only ideally, in the minds of spirits, as castles are said to ideally exist in the minds of earth's architects; while some affirm that they literally exist therein, and, in explanation of their origin, allege that birds and animals of earth progress as living, conscious entities, from our world to theirs, through the transition we term death; and, in explanation of their nature and destiny, assert that they are subject to, and eventually incur in their world, a second death, to which man, being immortal, is not subject to therein. It seems to me, if the last statement is true, that the reasonable inference therefrom is, that man's exemption from death, as alleged, is referable to some special element comprised in his existent being as a conscious identity and self-hood, which is not embraced in the existent being of birds and animals. Hence, the question whether this inference is true, is worthy of careful and candid consideration, inasmuch as, if it be true, it will imply that man's immortality as a creation is not, strictly speaking, inherent, but derived.

Again, some spirits deny that evil spirits can obsess, possess, infest, or otherwise interfere with earth's inhabitants, and allege that legislation, or the social order in the higher life, is directed to prevent their doing so, while others affirm that evil spirits are at liberty to come to earth and influence men and women to commit deeds of vice and crime, even to rendering people insane, through malice. As both of these statements cannot be true, it seems to me the question, which of these is true? should also receive our careful, patient and candid consideration. Finding, in my investigation of Spiritualism, that spirits do thus differ widely respecting the foregoing and other kindred questions of fact, my habit for some years has been to question the accuracy of their teachings, and especially of their interpretation of Bible teachings, when I could not, with the sanction of my reason, assent thereto; and having reached the conclusion, in my own mind, that spirits also differ very widely in their ideas respecting why man is immortal, and in their views respecting the Bible theory in explanation thereof; and believing that the theory of man's immortality affirmed in the Bible, is substantially and instructively embodied in the philosophy elaborately presented and contended for in the pamphlet recently published by Colby & Rich, entitled "A Disembodied Spirit's Theory of the Origin, Nature and Destiny of Man as a Creation," I propose, with your permission, to submit in a few brief essays, for the criticism of your readers, an explanation of why man is immortal, which, it seems to me, is substantially affirmed in the teachings of Spiritualism and of the Bible, if I read their teachings correctly,—premising that, in my judgment, the Bible teachings, referring to man's immortality, were written under the guidance of inspiration emanating from human spirits, who have embodied ideas and beliefs respecting the philosophy of reason, etc., expressed in figurative language, and that this fact must be duly recognized in construing their teachings, in order to correctly apprehend the lessons intended by them to be affirmed therein. Hence I trust my readers will give me a patient hearing until I am through with my argument.

K.

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Notice.

A respectable widow lady would like a nice person to advance her \$100, where he or she can board it out and have a very comfortable home. Very best of reference given. Address, MIND AND MATTER Office, Philadelphia, Pa.